



UNIVERSITY OF PENNSYLVANIA  
OCT 31 1968  
PALEONTOLOGICAL MUSEUM

I-7

RESERVE  
STORAGE





THE  
MISSIONARY HERALD.

VOL. LXXVI. — MAY, 1880. — No. V.

---

WE call attention to the article in this number from the English *Church Missionary Intelligencer*, concerning Romanism as an obstacle to Christian missions. The letters from the missions will be found of special interest this month, particularly those concerning the Moslems in Central Turkey and from Micronesia. The Young Peoples' Department also has its letters from the Pacific.

THE cause of foreign missions, as well as the Methodist Church, has suffered a great loss in the death of Rev. Dr. R. L. Dashiell, who for eight years has been an efficient missionary Secretary of the Methodist Board. He was a man eminently fitted for the department he filled.

VERY sad reports continue to come from Turkey and Persia, as to the sufferings of the people from famine. The hearts and hands of our missionaries in Van, Bitlis, Aleppo, and Erzroom, are more than full. The treasurer of the Board has already received and forwarded about \$2,200 for the relief of our Turkish brethren, and if this sum were increased ten-fold it would not relieve the pressing necessities of those connected with our missions. While writing this paragraph word comes from Constantinople that there is great distress in the vicinity of Nicomedia, and even at the capitol.

WE cordially welcome upon our list of exchanges the new missionary monthly, *The Gospel in all Lands*, conducted and published by Rev. Albert B. Simpson, 40 Bible House, New York. There is undoubtedly room for a general missionary magazine which shall review the operations of all the organizations now working together for the coming of God's kingdom in the great field which is the world. The organs of the various Boards of Missions, while they may give a brief outline of each other's work, cannot, of course, adequately cover the whole ground, neither can any general magazine give the details which the constituents of the several societies require respecting their own special work. We trust *The Gospel in all Lands* will prove to be the magazine needed to give the churches a survey of the whole field. It will require ability and large means to conduct it successfully, both of which conditions seem to be met in this new venture.

It will gratify many friends of missions to learn that the Congregational Publishing Society proposes to issue a translation of Professor Christlieb's "Survey of Existing Evangelical Missions to the Heathen." The basis of this book was the Paper presented by Dr. Christlieb at the meeting of the Evangelical Alliance in Basle. It has since been carefully revised, as well as much enlarged; and will be found the most accurate, complete, and satisfactory compendium of foreign missionary operations as now prosecuted by Protestants. Pastors, editors, and all who, in preparing for the Monthly Concert, desire to avail themselves of the most recent and comprehensive summary, will be happy to obtain this inexpensive volume when it shall be in readiness. The German edition is already finding a rapid sale in Fatherland; and a translation into French, as well as one into Dutch, will soon appear. The translation to be issued by the Congregational Publishing Society has been made under the special supervision of Professor Christlieb himself.

THE MISSION TO THE BULGARIANS. — Since the Berlin Treaty the title heretofore given to one of the Missions of the Board has been a misnomer. That portion of what was European Turkey occupied by the Board, is now under three distinct governments. Bulgaria, in which Samokov is located, is a principality by itself. Eastern Roumelia, with Philippopolis as its capital, is an autonomous province, while Macedonia, in which we have Monastir as a station, is still under Turkish rule. European Turkey, therefore, does not at present embrace all the territory occupied by our missionaries. But as in all the provinces the labors of our missionaries are almost exclusively confined to the Bulgarian race, using only their language, the mission will hereafter be designated as the "Mission to the Bulgarians."

REV. DR. DAMON, the efficient seaman's chaplain at Honolulu, now on his way to England, brings us cheering tidings from the island kingdom of the Pacific. The most notable event of recent times is the incoming of the Chinese. Already there are about one fifth as many Chinese as Hawaiians on the islands, and what is singular is that among the recent comers are nearly one hundred Christian Chinese, *both men and women*, converts under the Basle Mission in the vicinity of Hong Kong. The Basle Mission, begun in 1847, reported one year ago four stations and sixteen out-stations, principally inland from Hong Kong, with nine European and three Chinese missionaries, and 1,048 church members in full communion. Dr. Damon bears witness to the excellent character of these Christians, and he believes that the Chinaman is to be the important factor in the future, not only of Hawaii, but of all Polynesia. Already \$4,500 have been raised for the site for a Chinese church in Honolulu, chiefly from Chinamen themselves.

A CONNECTICUT pastor writes: "You will be glad to know that my course of lectures on India seems to be valued by the people more than the usual un-studied harangues of the Monthly Concert. But let no man imitate me in this who is not prepared for hard work." We doubt if in any department of ministerial service, hard work will tell more than when devoted to missionary subjects. And lack of work in this direction will also tell, as the condition of many churches sadly shows.

INSTEAD of adding any further names to the long list of States over which District Secretary Humphrey keeps oversight in behalf of the American Board, it is enough to say that the District includes all between Michigan and the Rocky Mountains and that it will be designated hereafter as the "States of the Interior."

NEXT to reports of the conversion of souls no tidings are more welcome from mission fields than those that indicate progress towards self-support. Such progress is to be rejoiced in, not chiefly because of a relief to the treasury of the Board, but rather as a sign of the true hold the work has taken upon the hearts of the people. The churches in and about Cesarea, Talas, Gemerek, Boorhan, Dendil, Moonjasoon, etc., report a marked movement toward self-support, and Dr. Farnsworth rejoices in listening to utterances from the people on this topic which he has waited twenty-five years to hear. From the Madura Mission we have also reports of a similar forward movement on the part of the native churches.

AN exchange objects to a remark made in the *Herald* as to the present fanatical tendencies of the Brahma Somaj. A recent utterance of the *Indian Mirror*, which our contemporary, inadvertently, no doubt, calls the *Christian Mirror*, seems to us to fully confirm our statement. This organ says: "A new dispensation has come down upon the Brahma Somaj which proclaims a new programme to India. Its chief merit is its freshness, and its one watchword is 'God the mother of India.' It preaches no idolatry, no mediation, no miracles, no creed-bound faith. All its changes are rung upon that single word, God-Mother. What the dispensation is it will be our duty to explain hereafter. Only one thing need be said here. Everything about it is new." How to "interpret" this and similar utterances in consistency with sober-mindedness we confess ourselves unable to see.

MISSIONARIES FROM THEOLOGICAL SEMINARIES. — The following table shows at a glance the sources from which the American Board has received its supply of Missionaries within the last ten years. The figures for 1879 include three who are under appointment, but not yet in the field. The proportion of missionaries to the number of students graduating from each seminary is not given, but this matter should not fail of consideration.

Seminary.	1870.	1871	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	Total.
Andover . . .	4	1	4	5	1	1	—	4	2	1	23
Union . . .	—	1	1	3	3	2	1	—	—	3	14
Yale . . .	—	—	1	3	2	2	—	1	—	1	10
Chicago . . .	—	2	3	1	1	—	—	2	—	—	9
Hartford . . .	—	—	2	—	—	1	—	1	1	2	7
Oberlin . . .	1	—	—	2	—	—	—	—	—	—	3
Princeton . . .	1	—	—	—	—	—	1	—	—	1	3
Bangor . . .	—	2	—	—	—	—	—	—	1	—	3
Pacific . . .	—	—	2	—	1	—	—	—	—	—	3
Auburn . . .	—	1	—	—	—	—	—	1	—	—	2
Toronto . . .	—	—	—	—	—	—	—	—	—	1	1
Total . . .	6	7	13	14	8	6	2	9	4	1	78



## A SABBATH IN CAMP IN INDIA.

BY REV. H. J. BRUCE, SATARA, MAHRATTA MISSION.

MEDHA is a town of considerable importance, situated in the valley of the Vena River, midway between Satara and Mahabeshwar. The church at Satara has looked upon this place as a strategic point for an out-station. We have recently spent a few days there in camp, and when the Sabbath came we did not think it best to follow our usual custom of appointing a preaching service at the camp, but chose rather to go into the village, as on week days.

In the early morning, therefore, before the sun had risen high enough to take



MISSIONARY CAMP ON THE GODAVERY RIVER.

the chill from the atmosphere, I went into the principal street of the village, accompanied by my wife, my assistant Kassimbhai, and Rabhaji, the blind singer. Seating ourselves in the shade, in front of a respectable-looking house, we sang a hymn, during which a company of fifty or more persons assembled around us. Kassimbhai and I talked to them in turn for nearly an hour, and then appointing another meeting in the evening we arose to take our leave. Just then a small, active man, whom we had seen moving about in the crowd, came forward and stated his objection to our doctrine, saying, "If it is true, why has this man



[Rabhaji] lost his eyes?" He was told that it was not Rabhaji, the singer, who was blind, but that he himself, though he had good eyes, was unable to discern spiritual things.

At two o'clock in the afternoon we held a prayer meeting at the camp to implore the Divine blessing to rest upon our endeavors to make known the truth in this place. When we entered the village again, at half past four, we found that it was a festival day and the streets were filled with people. The boys, large and small, had long whips made of rice straw and tipped with flaxen ends. These they were cracking at each other and at the passers-by. We were told that at this festival a small quantity of the standing rice must be cut, in order that the remainder of the field might properly ripen. The Hindus have many superstitions of a similar kind with reference to their ripening crops. In the center of the village a large wreath made of straw and grass was suspended across the street, and beneath this was a crowd of people, and some games were in progress. All along the street the people seemed to be in a state of expectation of some coming event, and they told us that some bullocks would be led by up to the central wreath, after which they would be ready to listen to us.

We concluded to divide our forces, my wife and daughter going to the house of some Brahmani women, while Kassimbhai, Rabhaji, and myself selected a favorable place on the side of the street. No sooner had we seated ourselves than a somewhat boisterous crowd of a hundred or more persons gathered around us. We began to sing, but had not proceeded far before a great shout arose through the street, and some one said that the bullock was coming. The people crowded to one side to make way for the bullock, of which every one seemed to be afraid. A rope fifty feet long was attached to the creature's horns and was held by ten or a dozen men in front, while another long rope extended backward and was held by other men. Whips were cracked and shouts were raised at the frightened bullock, and it seemed to be the object of the people to make him as wild as possible. As they passed on the little company around us became quiet again, and we went on with our message. Kassimbhai commenced by telling them of the depravity of man and of his need of a Saviour. He had spoken but a few moments, however, when another shout arose from the multitude, and the people in the street crowded down upon us. The bullock, tortured with whips and maddened by the shouts, had broken loose from his tormenters, and was rushing wildly down the street, with the men following in close pursuit. When it had passed we went on with our preaching, but we were soon interrupted again, for the runaway bullock was caught and brought back through the noisy crowd.

When I commenced speaking I soon saw that notwithstanding our unfavorable surroundings we had some deeply interested hearers. Several of them seated themselves upon the ground directly in front of us, as if to make a business of hearing. I told them of God's great goodness to us as manifested in his works, —in giving us hands to work with, feet to walk with, and eyes to see with, etc. Then followed a rapid sketch of Christ's coming, of his teachings, his miracles, and his death upon the cross. A breathless silence prevailed as I related the last sad scenes of the Saviour's earthly life. "Did he really *die*?" asked one man, in great surprise. "Yes!" said I. "He died upon the cross for you and for me. But he arose again from the dead, and thus showed that he

was a Saviour come from God." "Where is he now?" asked an old man, who had been listening with intense interest. I told him that Christ was everywhere, ready to listen to all those who come to him and seek his blessing. "How then shall we worship him?" asked another. Kassimbhai answered the question, and spoke with great earnestness for a considerable time, setting forth the way of life through a crucified Redeemer. Thus our audience remained until the darkness began to settle upon us, when we felt that it was time to dismiss them and to return to our camp.

When our preaching was over I distributed some Marathi leaflets, giving an outline of the way of salvation, which were received with great eagerness by the people. We returned to camp at dark, well satisfied with the experiences of the afternoon. But our day's work was not yet done. In the evening, after tea, we took a lantern and went into the Mahar Wada, where we had a good company of listeners for nearly an hour.

---

### SPECIAL OBJECTS.

DONORS are sometimes desirous of feeling that their contributions are devoted to certain particular missionary fields, or to certain departments of missionary work, or to selected missionaries. This laudable desire can be easily gratified. The appropriations for the current year cover several hundred particular items, included in the support of missionaries and of native helpers, and in carrying forward each department of the missionary work. It is quite undesirable to select objects outside of the regular appropriations, which are made with great care, and which must be met by the receipts of the current year. But within the appropriations there is opportunity for selection according to the wishes of the giver. It is only necessary to specify the selected object or locality, when the donation is sent to the treasury, *e. g.*, "For educational work," under the care of a specified missionary, or in a specified missionary field; or "For evangelistic work" in a designated station; or "For publication work," "For medical work," "For native agency," "For expense, of 'The Morning Star,'" "For Bible Readers," "For church building," "For the Native Home Missionary Society," etc. etc.

The same object may be selected for successive years, or a variety of interest may be awakened by changing the locality or the department. Some may be glad to give toward the support of a particular missionary; some may select a particular field, while some will prefer to have their gifts distributed among all the objects included in the broad, general work. The only important condition is that the selection be confined to the regular appropriations of the year, and be specified when the donation is forwarded to the treasury. Let the donations be also accompanied and followed by prayer as specific as the gift. May not this suggestion call forth new and enlarged donations from individuals, from churches, and from Sunday-schools?

## SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.

BY REV. JOHN O. MEANS, D. D.

## I.

*The magnitude of the field, and the multitudes to be reached.*

THE material magnitudes of countries and the number of human beings to be reached are legitimate considerations in Christian missions. They may become decisive considerations when the demands upon us exceed our resources. The handfuls of helpless savages who maintain a precarious existence on the atolls of coral islets in the South Seas are not to be forgotten ; it is a Christian and a blessed deed for noble men and women to traverse oceans and starve their lives out in making known to these attenuated and raveled fringes of humanity the eternal life prepared for all men in Jesus Christ our Lord. But do the claims of Tonga or Norfolk Islands equal the claims of Japan, with its teeming myriads? While Christians must listen to the cry ringing out of heaven that summons them to muster their forces for the conquest of the islands of Japan, with their thirty millions of people, shall they be deaf to the summons to go in and possess a continental world which holds in its mysterious depths materials out of which may be made half a dozen Japans or Great Britains?

Five thousand miles in extreme length and breadth, Africa has probably more habitable land than any other quarter of the globe.<sup>1</sup> Asia exceeds it in square miles, but Asia has vast territories in the frozen north and spreading over inaccessible mountain ranges, while the great deserts of Gobi and Arabia and the steppes of Tartary equal the vast breadths of the Sahara and the Kalahari deserts of Africa.

Lying squarely beneath the equator, every inch of land under tropical or temperate climates, with such elevations of table-lands, rolling ridges, and snow-capped mountains as supply moisture and prevent the torrid sun from scorching up vegetable life, habitable Africa probably equals in extent habitable Europe and North America and Australia combined. The fact speaks for itself that savage Europe, savage America, and savage Australia were thinly populated ; civilization was necessary to fill them with inhabitants. The natural forces in these continents needed to have their rigors subdued and their plibilities augmented by human enterprise, in order to make it possible for mankind to multiply and replenish their wildernesses. But Africa in its savage rudeness is so kindly disposed for human existence that it gives homes spontaneously to nearly one sixth of the human race. Savage Africa to-day supports two thirds as many men and women as Europe and America assisted by all the appliances of modern civilization.

There is as great variety in the populations of Africa as in the populations of Europe. The Scotchman differs appreciably from the Turk, though both are white men, so called. Africans are black men, but to call all Africans negroes is like calling all Europeans Scotchmen or Turks. From the Indian Ocean, below the Straits of Babel-Mandeb, over the highlands of Abyssinia, down the lower

<sup>1</sup> Authorities for statements, notes, and lacunæ will be supplied when these "Reasons" are printed in another form.

Nile, along the Mediterranean, and sweeping around the curve of the Atlantic Ocean to Cape Bojador, and thence across to the Red Sea, are swarthy, coarse-haired, oval-faced, sinewy-limbed people of Shemitic and Hamitic stock, cousins of the Arab and the Jew. From the Senegal eastward and south of the Sahara are tall, robust, straight-nosed, thin-lipped, curly-headed Mandingoes and Foolaahs, veritable Apollos as to physical manliness. In the parallels south of these, around the gulf of Guinea and the vast water-ways of the Quorra and Binué and the lower Niger, congregate the immense herds of thick-lipped, protuberant-jawed, slack-muscled, loose-jointed negroes. Mingling with the negroes, south and east of them, and bordering on the Somalis and Gallas, who dwell above Victoria Nyanza, are the vigorous, athletic Bantu race, of whom the Zulu Kafir is a type. They cover Central Africa from the Ogowé and Congo to the vast inland seas, and onward to Zanzibar; they reach southward across the Zambesi and the Limpopo almost to the Cape of Good Hope. Distinct from all these are the Hotentots, ill-favored, scrawny skeletons. Distributed among the other races, Africa has still stranger people, — pygmies: brave, alert, quick-witted little men and women, four or five feet tall, with top-heavy heads and protuberant bodies. And, last of all, a race of yellow-wooled, saffron-faced, pink-eyed, scared savages was met with in Kibouké, by Major de Serpa Pinto, and also by Ladislaus Magyar.

In this mysterious continent, of such wonderful physical features and diversified productions, teeming with populations which in some parts herd like animals and feed on one another, and in other parts are gathered in villages and towns which are centers of rude industries, and in walled cities which contain a hundred thousand, a hundred and fifty or two hundred thousand people, — cities whose inland commerce replenishes the coffers of their merchants with wealth that would once have bought a Christian principedom, — in this wonderful world of Africa there is scope and there is a demand for the most abundant labors of all Christians, by whatever name they are named.

## II.

*It is a reason for evangelizing Central Africa that it is the last great portion of the earth not reached by Christianity.*

No country, not England itself, is truly and thoroughly pervaded by the gospel of the Son of God. But the regions are not many in which Christianity has not made its mark, or is not making its mark. For generations the United Brethren have hoveled with the Esquimaux of Greenland in their snow-huts; the frozen meadows which stretch toward the Arctic Circle and the grim forests which border on Baffin's Bay are visited by ministers of English churches; and so away down to the Patagonians of Tierra del Fuego the good news is proclaimed. In the Pacific Ocean there are few islands so small or so scattered that Christian teachers have not found them; New Guinea and New Britain, the most intractable and forbidding, have been successfully invaded. Japan to the northward has opened its welcoming bays to Christian missionaries. In China, India, and hither Asia, Christianity is a working force, whose movements, however slow, are sure, and do not require men to lay their ears to the ground to detect them, for the atmosphere is stirring with the invisible currents. It is one of the mysteries that Central Africa has waited till these days for the light which is the life of men.



In Northern Africa, in Egypt and the parts of Libya about Cyrene and Carthage, Christianity during the first centuries had some of its most wonderful triumphs. To this day Abyssinia preserves the empty shells of apostolic churches. But twelve hundred years ago Mohammedanism wiped out what passed for Christianity in Northern Africa. Mohammedanism shot its fiery streams down into the rocky wilds of the Sahara, but could no farther go. Of what lay beyond the Sahara Europe for centuries knew nothing. Out of this ignorance Europe was startled when, about the time Columbus was equipping his caravels to sail westward, Bartholemew Diaz sailed southward and, in his shallows, shattered by fierce storms, in 1486 doubled the Cape of Good Hope without knowing it. Diaz was doubtless the first white man who saw the southern shore of Africa since, two thousand years before him, under the Pharaohs of Egypt, bold sea-rovers of Tyre cruised down the Indian Ocean, rounded the cape, and after three years' perilous voyaging came home through the Straits of Gibraltar.

The Portuguese pushed their discoveries in the African seas; they planted trading posts in the Gulf of Guinea, in Congo and Angola on the western shore, and in Mozambique on the eastern shore. The Portuguese carried with them such Christianity as they possessed. In Congo and Angola it spread like wild-fire; the natives were baptized in shoals; churches, monasteries, cathedrals, sprang up as if by magic. A century ago the President of the Propaganda at Rome reported a hundred thousand Christians in Congo. But this "Christianity" vanished as swiftly as it arose. St. Paul de Loanda is to day a bishop's see; but such leavening as the Portuguese clergy give does not affect any but the Portuguese colonists, nor reach beyond the guns of the forts. In South Africa there are many Christian churches among the colonists, and many vigorous missions among the natives. On the western side of the continent, at the Senegal, at the Gambia, at Sierra Leone, Sherbro, and Mendi, at Liberia, on the Gold Coast, at Abeokuta, among the lagoons of the Niger, at Cameroons, Fernando Po, the Gaboon, and the Ogowé; on the eastern coast, at Zanzibar, Mombasa, and Ribé, are mission stations. But till within a year or two, in the vast reaches of Central Africa, Christian missions have had no foot-hold. The number connected with the various churches and missions in South Africa is estimated at 180,000, of whom 35,000 are reported as communicants. How many in Africa are Mohammedans and how many are heathens we can only guess. Making due account of Abyssinia and the Copts of Egypt, of the churches of South Africa, and of the missions which fringe the sea-shores of the continent, it is safe to say that if there are two hundred millions of people in Africa there must be one hundred and ninety-nine millions who need the gospel of the living God. At least one fifth of all on earth who are non-Christians — Jews and Mohammedans, Hindus and Buddhists, all told, and pagans of all sorts, — one fifth of all who are not yet reached are probably to be found in this vast continent.

Has Africa been kept waiting that the Christian army might be increased in numbers by the additions which America could furnish, and be better trained and disciplined for the last great achievement of the gospel? The New World of America has doubled the number of Christians ready to take part in the conversion of these dark places of the earth. Practice in other mission fields has awakened Christian zeal, and proved that all things are possible under God.

The best methods of labor have been found out. Successes have kindled enthusiasms. Has not the time come for an advance all along the line to carry for our blessed Lord this last stronghold of the Prince of Darkness? That it is his stronghold let those who doubt read the journals of travelers.

---

## ROMANISM AND CHRISTIAN MISSIONS.

FROM "THE CHURCH MISSIONARY INTELLIGENCER."

[*The Church Missionary Intelligencer*, which, as our readers know, is the organ of the English Church Missionary Society, has a remarkable article in its March number, on "Jesuit Aggression." The article covers twenty pages of the magazine, and is largely devoted to a history of the persistent manner in which the emissaries of Rome have dogged and opposed the operations of the C. M. S. in New Zealand, India, and in the Mediterranean Missions, with an extended account of recent interferences in Central Africa, at King Mtesa's capital. We can make room for only a portion of its trenchant criticism upon the Church of Rome, which it justly characterizes as a most conspicuous obstacle to the progress of Christian missions. There has been in this country, as well as in England, a strange glamour about Romish missions, and it is well that from any eyes thus blinded to the utter inefficiency of a gospel according to men, and not according to Christ, the veil should be taken away. The history of Romish missions on this continent, which Americans ought to know, is an utter condemnation of their whole system of religious faith, as well as of their methods of propagandism. Among the North American Indians, in Mexico, as well as south of the Isthmus, they have signally failed either in getting any permanent hold or in reforming and elevating the people they have reached. The extracts we here give from the article in the *Church Missionary Intelligencer* show how wide-spread that failure has been, and how persistently Rome has interfered with the successful efforts of Protestant organizations. — ED.]

### FAILURE OF ROMISH MISSIONS.

Before proceeding to deal with Romish missions in their relation to Protestant work, it may be well to clear away some vulgar mistakes concerning them. It is not uncommonly supposed that these missions have been carried on upon a scale so gigantic and so successful as completely to dwarf all Protestant effort. Now, priority may be conceded to them. The nations which established themselves on the shores of Africa, which discovered America, and first reached the East Indies, extending themselves as far as China and Japan, were preëminently Romish, in complete subjugation to the Papacy. Before England had a colony, or had thoroughly received the Reformation, Romish missionaries were in the field. Although other orders have participated in the work, these missions fell so completely, though never exclusively, into the hands of the Jesuits, that it is not a misnomer to treat them as Jesuit Missions. We cannot here undertake to trace their history: but it is remarkable, as we study it, to note how almost universally true it has been that the converts in them, "having no root, have for a



while believed, and in time of temptation fallen away." This must be ascribed to the nature of the seed sown, and the manner of sowing it, as well as the ground on which it fell. "The seed is the Word of God." Have the Jesuits sown the good seed in its purity and integrity? While Romish or Jesuit missions have been propagated and upheld by the secular arm, they have prevailed for a season; when that has failed them they have perished. We might take as an instance the celebrated Reductions of Paraguay. In them Romanism reigned supreme for one hundred years; no other religion was tolerated. What is the present condition? The inhabitants have "relapsed into a state of barbarism."<sup>1</sup> What has been the fate of the Abyssinian Mission, where, according to the Jesuit historian, Teller, "unless the Catholic preachers were defended and authorized by dragoons they would never have the success desired among the schismatics?" They had no success. It was a mission instituted by Ignatius Loyola himself. In other portions of Africa it would be almost impossible to give an adequate conception of the failure of Romish missions. "At one time she had her missions at Angola, Loango, Cape Lopez, the islands of St. Thomas, Prince's, and Fernando Po, Warea, Benin, Whydah, Elmina, Asaini, Sierra Leone, Goree, and Senegal; but at none of these places, except the few that have been retained by the French and Portuguese governments, can traces of this religion be found at the present day."<sup>2</sup> But the most memorable failure was in the kingdom of Kongo. There, for two centuries, successive companies of missionaries labored with untiring assiduity. One missionary there, during twenty years, baptized more than 100,000 persons! Ultimately the missionaries left the country, and, simultaneously with their departure, Christianity disappeared. It was an exotic that had taken no root. But Rome had boasted of it in terms of unmeasured exultation. Jesuits, Dominicans, Franciscans, Capuchins, Augustines, Bernardians, Carmelites — all had labored in the field; but there was not even left so much "as grass growing upon the house-tops" where-with the mower filleth not his hand, nor he that bindeth sheaves his bosom — all had withered before it grew up.

#### FAILURE IN INDIA. — XAVIER.

If we pass over to India, what was the result of the Madura Mission? A Pope (Benedict XIV.) may be our witness. In his Bull, "Omnium Sollicitudinum," he declares concerning the paganized Christianity introduced by the Jesuits, "Eo rem adduxerunt, ut tot verbi Dei præcones eximii sine causâ adhuc laborasse, largosque sudores et sanguinem ipsam frustra effudisse viderentur." (They brought matters to this pass, that so many distinguished heralds of the Word of God seem to have hitherto labored to no purpose, and to have poured forth abundant sweat and their blood itself in vain.) Of the work of the Jesuit and other missionaries, including Francis Xavier and others, the Abbé Dubois, who had watered the soil of India with his sweats and with his tears, and was "ready to water it with his blood," asserts that in his day there were "not more than a third of the Christians who were to be found in it eighty years ago, and this number diminishes every day by frequent apostasy." He estimates that 60,000 Romish Christians apostatized at Seringapatam, and tamely underwent, *en masse*, circumcision, not one among them possessing resolution enough to say, "I am a

<sup>1</sup> *Encyclopedia Britannica*, Article "Paraguay."

<sup>2</sup> Wilson's *Western Africa*, page 482.

Christian, and will die rather than renounce my religion." It was the opinion of Xavier himself that few would reach heaven, except those who died under fourteen, with their baptismal innocence still upon them! Much has been said of the extent and durability of Romish missions in China. After three hundred years of labor, according to the return presented to the Roman Catholic Bishop of Macao, there were 400,000 native Christians in China. The fate of the missions in Japan is notorious. It is only within the last twenty-six years that Japan has reëntered the comity of nations. There has been so much glamour cast round Romish missions and Romish missionaries by persistent self-laudation and unverified assertion, that it is necessary that even Evangelical Protestants should be reminded that high-flown and random talk is not reality. We could wish that those who are disposed to think highly of them would refresh their memories with Mr. Venn's admirable life of Francis Xavier. The extreme superficiality of Xavier's work, his constant dependence on the arm of flesh, his complete ignorance of native languages, his want of truthfulness — all these and other important points are fully brought out. When he is placed in the crucible of free criticism, there remains his indomitable energy, combined with a great heart and clear intellect. Of his duty as an apostle to the heathen, if he or his work were tried by the standard of St. Paul, he had apparently no conception. Christ sent Paul not to baptize, but to preach the gospel. If Christ sent Xavier, he sent him not to preach the gospel, — but to baptize. The lying legends concerning him have to be dismissed with compassion for him and contempt for the authors of them.

#### INTERFERENCE WITH PROTESTANT MISSIONS.

It would be foreign to the purport of this article to follow out this point further. While Jesuit operations are carried on among the heathen, although we much doubt spiritual benefit resulting from them, they are unquestionably in accordance with what is a path of duty for all professing members of what can be imagined to be a church of Christ. Our only desire would be that we could heartily wish them "God speed." Wherever they work any external reformation superior to primitive barbarism this should be acknowledged and welcomed, being duly rated at its proper worth. But missions to the heathen are only a branch, and by no means the most important part, of missionary work in the Church of Rome. A theory is held there that, at the very utmost, Protestants have, to use Dr. Newman's phraseology, only "half a gospel." Some would be very reluctant to admit even that much. Successful Protestant missions are, therefore, in the eyes of those who manage matters at Rome, of very little account or value. If, in any quarter of the world, the heathen had learned to cast away idols and to believe on the Lord Jesus Christ alone, instead of on "Lords many and Gods many," this is not thought much of. This is only "half." The other half needs to be communicated. Fresh idols, instead of the old idols, have to be introduced, and a new array of intercessors and mediators has to be substituted for those whom the converts had been taught to reject. This other and very singular half, for which there is no warrant in Scripture or primitive Christianity, but is the result of much later development, — indeed, an accommodation of paganism, — goes to make up "the whole." In the opinion of Jesuit teachers, unless there is a reception of this mingle-mangle of truth and

error the last state of converted heathen is not much better than the first. As the propagation of these tenets is often easier than coping with heathenism, and as it has the additional zest of marring and counteracting Protestant effort, it is undertaken with much spirit and with the appliance of all possible resources. Hence, for the most part, arises that conflict in the mission-field of opposing forms of Christianity which is so constantly and so ignorantly charged on Protestant missions. Among the latter, by an honorable compact maintained in the general interests of Christianity, with a whole world lying in sin and wickedness outspread before believers, different fields are selected by different branches of the true vine as the field of their labors. Upon these their energies are concentrated. Hence in India, for instance, there are Episcopalians in Tinnevely, Independents in South Travancore, Baptists in Orissa, Wesleyans in Mysore, all working side by side without needless interference, in honorable rivalry as to who shall be most industrious in the service of the common Master. So it is also in other heathen countries. The only exception is on the part of those who would repudiate the name of Protestants among ourselves. Influenced by precisely the same spirit as that of Rome, they, too, intrude like her, and strive to mar the work of other Christians. Exceptions may be found among the more noble spirits, such as the Selwyns and the Pattesons, but it is true of the more ignoble and the less spiritual.

#### ROMANISM AN ADVERSARY TO BE OPPOSED.

Of course it is open to Rome to place herself in the position of the common enemy of all Christian effort except her own. There is no power to restrain an agency which recognizes nothing but itself. The difficulty has to be met as other trials have to be faced. It would be lack of faith and breach of duty to be deterred from preaching Christ because the servants find themselves in the same condition with their Master. He had wounds on his hands with which He was wounded in the house of his friends. Anything in the way of friendly appeal or Christian remonstrance would be waste of time and labor. Among the "many adversaries" Rome is as much to be encountered as Mohammedanism, or Brahminism, or Buddhism, or any other system which exalts itself against the knowledge of God. This is part of the cost which men must set down and reckon in when building the living temple of the Lord. So much for what has to be spent on leveling Brahminism or Mohammedanism, or whatever it may be; so much for the cost of restoring what may be pulled down by Romanism. The only serious question is to disabuse home ignorance on the nature of this opposition. It is here that, as in so many other essential points, it is all important that Christian men should understand thoroughly the principles of genuine Christianity. It is not to be wondered at that politicians and statesmen may be misled. Even for them, although they are supposed to be students of history, the chapter of Jesuit missions is one with which they are by no means familiar. They have some kind of hazy idea that they are very devoted men who work very cheaply; also that some of their schemes have not been very successful, but how or why they can hardly tell. Christian folk, however, ought to know better. Still many do not. They may have an impression that Romish missions are a somewhat inferior article, but that quantity makes up for quality. They have never seriously estimated the amount of shoddy in the fabric of



Jesuit webs. They have little conception of how, even in our own days, these missions are carried on and upheld. Their ideas are most imperfect as to the mischief which has been wrought in Protestant missions by this pernicious agency. Self-sacrifice, often as unprofitable as that of the Hindu devotee throwing himself under the car of Juggernaut, dazzles and confounds spiritual vision. It is thought that that must be truth which prompts to such recklessness of life, as though heathenism could not more than parallel it. . . .

Casting aside all that maundering cant which labors to make out that Rome is a portion of a genuine Christianity, she should be recognized in her true aspect as its avowed and persistent antagonist. Nothing short of extreme foolishness would see in it anything but an enemy going about seeking whom it may devour. However specious may be the glazings which would pretend that there can be peace with Rome, all who are interested in the progress of the gospel must understand that this peace is impossible. It should be a plain and paramount duty with Christian missionaries to express plainly and unmistakably the errors of Romanism, to show how it is merely a fresh system of idolatry replacing a former system. If St. Paul withstood St. Peter to his face when he was by unworthy compliances misleading the converts to Christianity, *à fortiori* should Protestant missionaries abroad as well as at home demonstrate the errors of Popery. This additional opposition to genuine Christianity should be reckoned in among the difficulties which missions have to cope with. It is not so much to be lamented over as to be manfully encountered.



W.A. FISH PHOTO-ENG., BOSTON.

## LETTERS FROM THE MISSIONS.

## Micronesia Mission.

## PONAPE. ITS FOREIGN MISSIONS.

By the "Morning Star," the announcement of whose arrival at Honolulu on February 15 was given last month, letters have been received from the various stations in Micronesia. Mr. Sturges, who came on the "Star," for much-needed rest after his twenty-eight years of service, has forwarded an extended report of the work accomplished within the year. Of affairs at Ponape Mr. Sturges says:—

"Services have been kept up in all our churches by native teachers, — I have gone to them all a few times during the year, though less than formerly. The Rands have had charge of the Oua school. I have retained only the teachers and more hopeful ones, most of them going out regularly to Sabbath congregations. I am glad to report most of them as doing well, and some are getting ready to go on to the west. *It has been our main object to raise up suitable workers for our foreign field.* Our hearts are greatly cheered by the letters we get from the front, where islands taken last year are receiving the word. These good letters serve to keep some life in our home churches; and it is very cheering to see with how much interest they are read by their friends here at home. Our people take a pride in the work some of their own number are doing abroad. All these letters are full of good cheer, not one ever coming with a whining or home-sick tone."

A work of considerable importance on Ponape has been the remodeling of the stone church at Oua. This task has been successfully accomplished so that there are ample accommodations, not only for the assemblies of the church, but for schools and for other purposes.

## THE MORTLOCKS. A WONDERFUL STORY.

Mr. Sturges' account of the trip through the Mortlock Islands is very brief, and gives but an outline of a most remarkable chapter in the history of missionary operations. These islands, as the readers of the *Herald* know, constitute the chosen

foreign missionary field of the Ponape Christians. The missionaries are all natives of Ponape, and are supported by the churches there. In connection with the following record the account of the preceding trip of the "Star" as given in the *Herald* for June of last year, should be read. Mr. Sturges says:—

"At Lukunor, David and Sara's place, we found the work prospering. The school was in good order; sixteen were added to the church.

"At Oniop, Solomon's place, from which he was taken last year, Mr. Logan and family were landed to spend a few months; some were ready to join the church; but the work was left over for Mr. Logan. At Ta, the headquarters, we found Opatania and Opatinia in the new and good house their loving people had built for them as an inducement to return. They had gone to the opposite end of the lagoon to start a church and school. Progress has been made in both places and also on Etal where this good couple have gone to attend to church work and look after the school, which has flourished in the hands of native Mortlockers. At the former place, Ta, sixteen were baptized; at Kutu, twenty-four; at Etal, four; at Sotawar, twenty-one; and at Mor, four.

"We then came on to Namoluk, landed Julius and Lora, December 1st, and found the people very glad to see them. December 3d, anchored at Losap, found Solomon and Susan well, and the work prospering. It was not easy to believe that such changes had been made in one short year. A church of *fifty members* was organized, — a good amount of contributions was taken off, and everything seemed hopeful. Moses and the Ruk chief came over from Nomr, to arrange our plans for going on to Ruk.

"The next day the 'Star' came on to Nomr, where the same wonderful changes were seen as at Losap, — the broad street, neat parsonage, substantial meeting-house, a prosperous school, with large contributions in shells and native twine. A church of 57 was organized; Titus and Juni landed to take the place of Moses and Deb-

orah, that these veterans might go on to Ruk. It should be said that these Christians on Nomr and Losap were not baptized, only examined, all married, and constituted formally into Christian communities, giving them another year to develop. It seemed best not to baptize them so soon, though they have given good evidence of a change, in abandoning wicked lives, in building houses, and in taking care of their teachers.

"It was very hard to take up Moses the second time from his very pleasant home and delightful work; but he seemed to be just the one to go on to the front, and his people agreed to it, like Christians that I think they are, though it was with much weeping, both on the part of the church and school; and the change was made."

#### RUK TAKEN IN THE LORD'S NAME.

Ruk, an island on the Hogolu lagoon, has long been before the mission as a point to be taken possession of. The following account of the accomplishment of the task is of thrilling interest. The Ruk chief to whom reference is made as having gone with the "Star" to the island, had been on the Mortlocks and heard the gospel there. He was advised not to join the church until he did so with his people at Ruk; but before going he changed his name to Paul and his wife's to Paulina. The "Star" reached Ruk December 5. Mr. Sturges says:—

"Last Saturday was the day of my dreams, and the day to which my prayers for long years had been directed, — Moses and Deborah, a Ponape couple, were accepted and made welcome, at Ruk, and everything looks bright for a speedy and glorious change. We came to anchor in the great Hogolu lagoon on Friday (December 5), about 10 o'clock. Went on shore to hunt up the people, as they would not come to us, and at first seemed little inclined to let us see them. We found a great crowd gathered in front of a 'big feast house,' quite out of sight, till our boat shot into a little cove. On giving them the Mortlock salutation, multitudes, headed by the king, rushed down, and into the water, laid hold of our boat, and literally bore us up to dry land. It was a

scene for the painter rather than for the pen. An immense yamana tree, with its huge branches spread its intensely green shade over a little bay and grassy slope, on which swarmed multitudes of rather noisy, but not rude, natives, whose thoughts and intents we could not know. The king came forward, and on being introduced to the captain, led him and the missionary up the slope and into the immense house, and pointing to the platform on a big canoe, asked his guests to be seated. The crowd rushed in and quite filled the house.

"After a few moments the king brought, in his own hands, on a wooden tray, what looked like apple-dumplings, covered with milk, and placed the tray before us. I was not slow in getting out my pocket-knife and appropriating one of these very inviting dumplings. The dish was inviting, and moreover, on all these islands, to eat or taste of food together, is to be friends. There was nothing to excite our fears, except that I noticed on landing some few of the natives holding big knives in their hands, not *grasping* them, as if for use, but simply holding them after the Ponape fashion; so I did not dread them. Still it was a relief to have the food so quickly brought on, and the leaders on both sides partaking of a friendly meal together. Then followed a more formal introduction. Moses and the Ruk chief who came in the 'Star' from Nomr, attending to the ceremony after the approved style of these very polite heathen."

#### A FRIENDLY KING.

"The king is a very fine specimen of an unsophisticated savage, rather extravagantly adorned with ornaments of beads, made from cocoanut shells; pendant from his ears were strings of beads and rings not less than a foot in length. From his general demeanor and bearing it was evident that chieftainship at these high islands is a different thing from what it is on the low islands. People here do not cringe and kneel as on Ponape, but they evidently feel that chiefs belong to a superior class. The crowd being called to order, perfect silence prevailed, and the great object of our coming was introduced.



"After a few words of explanation, the question was put, 'Do you want to know and worship the true God, and do you want these teachers we have brought for you, to stop on your island?' The king and his chiefs answered very promptly in the affirmative, and then followed rather a long pause. I told them that in such a matter as changing their religion and accepting missionaries, all the people ought to give their opinion. Some spoke out from the crowd, and said that the king was the one to say; whatever he said would be the voice of all.

"On being urged a little more, as we missionaries would like to know how the common people felt, a man in the back part of the house, behind a big canoe which divided our crowd into two parts, spoke in a loud and harsh voice, so that I began to fear a hot debate, perhaps opposition, and was very glad to hear Moses say that the speaker was from another tribe, and was only urging his friends to speak out and let their minds be known, 'for, said he, 'don't we all want missionaries!'

"On taking the vote as to whether teachers should land, there was a pretty respectable show of hands, and a good degree of unanimity about their support. It has ever been made a point with all of our movements among these islands, that the people shall build houses for and feed our teachers. So far everything seemed favorable, and we were very happy and hopeful, and then mingled freely in the crowd, rambling a little inland. On taking up an orange we saw on the ground, to see if it was good, some boys were soon in the trees throwing them down for us. It was a genuine pleasure to find these natives, of whom we had heard only as savages, so ready to show us favors. We strolled a little way off, saw quite a taro patch and some bread fruit, and then back to the boat to go off to the ship. The king came down and headed his big crowd in laying hold of the boat, and dragging it and us in it, out into deep water, so sending us off with loud shouting, similar to their welcome to us on coming first to their shores. A happier company than were we never returned to their ship."

VISIT FROM THE KING. THE WELCOME  
OF THE WOMEN.

"The next morning the king and some of his chiefs came on board; the captain, in his own hands, took a long platter filled with salmon and yam and rice, and placed it before the king, in return for his civility the day before; so royalty took breakfast on the deck, while we did the same in the cabin.

"After an hour or two on board, we went with Moses and the king on shore to look for a suitable place for the station; we looked freely up and down the coast, the chiefs leading the way, and finally settled down on the place just where we landed the day before, as, on the whole, the spot. The house we had held the council in the day before, was asked for and readily granted for the teachers to live in till another could be built, and they set about removing canoes, and partitioning off one end for the teachers.

"Thus we have completed our visitation through our foreign field, finding nothing but welcome and success where we had been before, and now these high islands are open to us, and the work begun. Yesterday a large and attentive congregation held the first Christian Sabbath ever held so far westward in this group of islands. Everything seemed to conspire to make it a good day. We went on shore about noon, and as Mrs. Bray stepped on the beach, the queen and two hundred women and girls rushed out of the house shouting welcomes, laid hold of the captain's wife and Deborah, our teacher's wife, and seemed ready to eat them up, so glad were they to see their sisters. Mrs. Bray was the first white woman ever seen on the island. Moses made a good address to an attentive congregation about God as the father of all people, and of his readiness to take the Rukites back into his family from which they had strayed. I then took Moses by one hand, Deborah by the other, led them out in front of the king and queen and people, told them how they were my children, that I had known and loved them from little children, and would give them up to be their teachers; I asked who would be their father and mother and

care for them. There was a general response, 'I will, I will, we *all* will love and obey them.' God grant that their promises may be kept."

The only serious obstacle to the rapid advance of the work in Western Micronesia is the unlooked-for variations in the dialects of the different islands. It is a disappointment to find such diversities as exist; yet Mr. Sturges hopes that the Ponape teachers may master the difficulty and make their language the basis for effective labors in all that region.

#### PINGELAP. A THOUSAND WORSHIPERS.

The "Star" on the return trip touched at Pingelap, December 31, 1879. We are obliged to abbreviate Mr. Sturges' account of this place:—

"It seems not a little singular that it was so ordered that the last day of the old year, and perhaps the last day of my missionary life, should be spent on Pingelap, the last of my string of stations in Micronesia. It was so to be, and was one of the busiest days of all my long life. I was very glad to meet the church on Pingelap, and receive such hearty greetings and find it best to do what they so much wanted me to do, namely, ordain Tomaj as their pastor, and also the two new deacons they had elected. One of the latter was the second chief in rank, who had the care of the pupils while on Ponape. While making the ordaining prayer, with my hands on his head, I could hardly help feeling for the long locks, now wanting, which he rather saucily flung in my face ten years ago, when I took him teachers. He then objected on the ground that teachers could do nothing there, and asked me if I supposed they were going to cut 'these locks off.' [Long locks here are the badge of priesthood.] Is it not to the praise of the Gospel of Christ that not one wears long locks now, not one on the island smokes the pipe, and probably not a youth who cannot read. Fifty-eight adults were baptized and taken into the church; the Lord's Supper was deferred till the next Sabbath, to be administered by their new pastor. It was not a scene of any common occurrence that I then and there witnessed — that large stone church filled with attentive,

respectably dressed people, probably not far from a thousand, all seated and in their right mind; church members all seated by themselves, as made ready for the sacrament, and constituting one third of the whole."



#### Foochow Mission — China.

##### MEDICAL WORK AT SHAUWU.

DR. WHITNEY, of Shau-wu, reports as to the medical missionary work at that station, that the whole number of patients, including hospital and dispensary, during eighteen months has been 2,356, only a small proportion of them being women. He has several times been called to treat cases where suicide has been attempted by opium. Only recently has he been able to make the people understand the need of calling him in such cases in season to be of any service. The following account of the attitude of high officials shows that here, as in Northern China, the medical work is, to a remarkable degree, preparing the way for the gospel. Dr. Whitney says:—

"There has been a greater exhibition of friendliness on the part of most of the officials here during the past year than ever before. On my return from Foochow last March, the Prefect called me to treat him for paralysis. His wife, son, and son's wife also received treatment. The Prefect showed me more than common civility at each of my visits to his yamen. The opening of the same large doors, the entering of my chair to the inner court next to his council or throne-room, the providing of lunch, offering the seat of honor, — all were observed as though I had been a consul or other officer. This amounts to nothing in itself, but only as showing that an officer of important rank was willing to come down to equal footing with a 'foreign barbarian.' There have been persons coming from two other yamens for treatment. Several of the more respectable members of each of the yamens have also made polite visits, examined objects through the telescope, stereoscope, and microscope for the first time in their lives, ate our pie and cake, and drank our tea and coffee, and seemed

to enjoy themselves as much as though attending a native feast.

"I have only made two trips into the country this past year, but these were quite pleasant and successful. I found the people friendly and ready to receive treatment. They even urged me to stay several days and invited me to come again, and at one place they invited me to bring my family and occupy their chamber, a rare thing in this part of China. It should be remembered that these were all places where we had never been before, and all they knew of us was through hear-say, so that we are inclined to believe that the general influence which goes out from Shau-wu into the villages is good. I notice also that there is less hesitation on the part of villagers to come to the hospital for treatment, and there is less said about foreigners killing people to make medicine of, and other stupid stories.

"I am sorry to report that the work has been hindered considerably the past year by sickness among ourselves. Last summer was *unusually* hot in China, and, being preceded and followed by an extra amount of ague and malarious diseases, it told heavily on the health of nearly every one of us, as well as the natives."

---

### Maharatta Mission.

#### EFFECTS OF FAMINE. GROWTH.

DR. BISSELL, writing in January, makes report of the Ahmednuggur station and the work in its vicinity during 1879. He says:—

"The review of the past year's work in these Deccan districts brings before us again the distressed condition of the people, especially the poorer classes. They say, 'the famine is still upon us,' and their wretched appearance confirms the statement. High prices have prevailed during the entire year. Many households wandered away to some part of the country blessed with better harvests than their own village. Often the family was thus broken up; the mother and part of the children going in one direction, and the father with the rest in another. Sometimes new and loose connections are

formed while thus separated, and the family is never re-united.

"Such a state of things is evidently disorganizing and unfavorable to our work. In many villages nothing can be done. There is hardly any material to work upon. But this severe discipline has its place in preparing the way for the reception of the truth, and in this feature of the hard times we find something encouraging. The truth is thus pressed home upon the people that their old religion and gods cannot help them. They are prepared to accept anything that offers deliverance from these calamities. They would like a deliverer who will save their stomachs first, and their souls afterwards. 'Seek first the kingdom of God' is a hard saying for hungry people surrounded with starving children. But they will yet learn that this word of Christ, like all his teachings, is full of wisdom and safety.

"In March last a church of twenty-seven members was organized at Khandale, eight miles south of Ahmednuggur. All these had been baptized within a year, and most of them belonged in that village. Seven adults have since been received, making the present number of communicants thirty-four.

"In another place, about six miles north of Ahmednuggur, interest was awakened near the close of the year. It was a village in which much labor had been expended in former years, both by missionaries and native preachers of our mission; some of whom have gone to their reward without seeing the fruit of their efforts. The people recalled these visits and said, 'We would not then receive the truth, but now we give up all, and ask only for Christ and his salvation.' Believing them sincere in this profession I went over with several members of the Ahmednuggur church, and, after questioning them as to their motives and purpose, baptized twenty-four adults on a single Sabbath. This was only ten days before the end of the year, and we cannot yet tell how they will endure. There is, perhaps, more danger of receiving unworthy persons when they come in such large numbers than where two or three come out from among their people and offer themselves.



But the Hindus love to go in companies, and I anticipate that they will come forward thus in many of these villages as they have in parts of Southern India."

---

### Eastern Turkey Mission.

#### THE FAMINE.

DR. RAYNOLDS, of Van, has recently visited Bashkalla, a town of considerable importance near the Persian border, to which many Van people go for purposes of trade. Dr. R. was accompanied by Captain Clayton, the English consul, who went to ascertain the political condition of the country and its needs at the present time. In his letter from Bashkalla, January 21, Dr. Raynolds says :—

"We find the condition of the people in this region to be pitiable in the extreme. During the war the Koords swept the region as with the besom of destruction, carrying off whatever was portable, destroying houses, and driving the people, in some instances absolutely naked, to the mountains or across the Persian border. Since then the country has continued in a very disturbed state, and those who have returned and rebuilt their homes, have been able to cultivate but a small part of their fields. In addition to all this, last summer's drouth was especially severe here, and in consequence of the dryness, innumerable mice invaded the fields, and destroyed nearly all the little that would have matured. Hence they harvested less than they sowed. The poorer people are now living on bread (!) made of roots, flax-seed, and a kind of clover-seed, mixed with a little barley meal, and a few have already died of hunger. The country is naturally fertile, and with security from oppression and a few good harvests, the people would soon recover themselves. Captain Clayton's efforts have induced the government to send a little help here, but it is very difficult to secure a fair distribution of it. He has a little hope of securing some help from England, especially in the way of seed for the spring sowing.

"Doing missionary touring in connection with an English consul is a new ex-

periment, but is succeeding admirably. The Turkish authorities, Armenians, and Jews — who are quite numerous — pay all possible honor to the consul, and some of it is reflected on me. The Pasha is very polite to me, and strongly urges our sending a teacher here, saying that he has seen the benefits of Protestantism at Harpoot, his native place.

"Yesterday an exceedingly interesting case presented itself. A lad of eighteen came in who said he heard something of the truth from one of our preachers, who spent a few weeks here several years ago, but that since then he had been drawn away by bad companions. During the last few months his mind had been again directed to the truth. After protracted conversation we kneeled in prayer together, and his appearance and words then and subsequently gave hope that the audible consecration he there made was a hearty one. He will be subjected to considerable opposition, but I hope and pray he may have grace to stand firmly by his pledge to the Lord. There are others who seem promising, and one of whom I have some hope that he may be renewed. A formal letter, with eleven signatures, has been handed me, asking us to send a preacher and teacher, and many others expressed the same desire verbally. It seems the widest opened door I have seen in our field, and it will be an occasion of real sorrow if we cannot send them a man."

#### A COMMUNION SABBATH AT HAVADORIG.

In another letter Dr. Raynolds reports a visit on the Moosh plain :—

"In accordance with our plans, Mr. Scott and I went on to Moosh; but as both of us began to shake, and our supply of quinine was limited, we did not dare to stay as long as we desired. In the near villages of Mogoonek and Deghakenank the work seems really progressing. Sunday was communion at Havadorig, and the services at the other places being omitted, all the tribes came up to this mountain of the Lord's house. The village is built more than eight hundred feet up the side of a very steep hill, and on Sunday morning a fearful gale of wind

was sweeping down from the mountains; but the sun was not long up before men, women, and children began to arrive from Moosh, six miles away, and the intervening villages. Starting long before light, and with the long hard hill to climb at the end, in the hard wind, they were flushed and tired. Here comes a sister from Moosh, with her children, one of them a baby, to be baptized. Now the company from Mogoonk arrive, the preacher and the women coming to Pastor Avedis' already overcrowded house, while the rest are provided with a resting-place at other houses. Next comes the delegation from Deghakenank, similarly cared for. Soon the pastor announces to his guests that the chapel is fast filling, and they had better go down at once if they would secure places. We soon follow, and with difficulty thread our way to the desk. It is estimated that two hundred people are seated on the floor of the thirty or thirty-five feet square chapel, and that fifty more were obliged to go away from want of room. Even the platform was so crowded with children as barely to give standing room for the speakers.

"As you know, the people of this village are very poor, and among the children many bare limbs were to be seen, and even the adults were but thinly clad. Nor are they over generously fed. In the matter of education they have not reached a high grade, but this simple-hearted piety is refreshing to witness. It is pleasant to see how the devoted pastor and his cultivated wife are heartily giving themselves to the work among these poor people."

#### TEACHERS DEMANDED. KARS.

Mr. Robert Chambers writes from Erzurum January 10 :—

"The whole land is before whosoever has wisdom and energy to occupy it. The missionary's work here seems to be to exert himself for the relief of starving hundreds, to stand between corrupt officials and the victims of their malice and greed, to provide efficient means of education for the masses, to spend hours at a time with partially persuaded men who gladly listen to instruction, or with others

who come to ask favors and report distresses, and to go through the villages, teaching and preaching. Last Sabbath I accompanied Mr. Cole, Miss Bliss, and a native helper to a couple of villages on this plain. The word was to all appearance received with eagerness,—in one case the priest, an intelligent fellow, being a deeply interested listener.

"Many petitions for teachers have been received to which only a negative response could be given. One man, visiting Erzurum, refused to depart without a teacher. He would let the teacher ride his horse and himself walk all the way home; he would provide board and a school-room in his own house; he would insure the teacher against acts of violence on the part of the vicious or fanatic; he would do everything in his power, and he would not listen to a refusal. Fortunately, there was in the city a young man designed for other work in the field, but whom our enthusiastic friend bore off in triumph.

"The work in Kars is likely soon to be resuscitated. A much larger missionary force than we have would find their hands and hearts full here. As it is we must do what we can. We look to the Board and the churches supporting it for the means which will enable us to work to advantage. You must 'hold the ropes' and not draw the purse-strings too tightly."

---

#### Central Turkey Mission.

##### MUSTAPHA, THE CONVERTED MOSLEM.

MR. MARDEN, of Marash, under date of February 3, gives the following account of a most interesting case illustrating the attitude of Mohammedans towards Christianity :—

"Mustapha, the only convert from Mohammedanism in Central Turkey, has returned to Marash, his native city, from which he was exiled six years ago. The treatment he has received in consequence of his Christian faith, whatever Turkish law may be, will give light upon the extent of religious liberty allowed to Moslems.

"Mustapha was a quiet, industrious man living in comfortable circumstances, a tan-

ner by trade. Some years ago he became so impressed by the reformation he saw in the life of an Armenian convert to the evangelical faith that he was led to examine and eventually accept the same faith himself, but soon after, in fear of the fanatical Moslems, he fled to Constantinople and hid himself in the multitudes of the great city. He was at length baptized by one of the American missionaries, and subsequently concealing his faith ventured back to Marash. It was several years before he durst identify himself with Christians, but at last he resolved to declare himself a Christian and abide the result."

#### ARRESTED AND IMPRISONED.

"He attended church but two Sabbaths when he was arrested and brought before the governor. 'What is your religion?' asked the governor. 'I am a Christian,' is the reply. The governor storms out, 'Whist! Take him to the prison.' An hour later Mustapha's son, a frail boy of sixteen, who shared his father's faith, was thrust into the same prison. At midnight a party of policemen entered the prison, bound the hands of each behind his back, tied them to each other with a rope, and then with a rope around the father's neck led them forth, and mounting their horses hurried down through the dark and silent streets in the direction of Aleppo. They are allowed to send no message home, receive no word of cheer from their friends, nor can they obtain any intimation of the fate that awaits them.

"The policemen, trusting to their rifles to prevent the escape of their prisoners, remove the rope from Mustapha's neck after the first day, but at night he and his son sleep with the clanking chains upon their limbs.

"They follow on, as best they can, one hundred and thirty miles on foot to Aleppo, the capital of the province, where government officers repeatedly offer them their liberty on condition that they abandon their Christian faith. They were footsore, hungry, exhausted, had been spit upon, insulted, and threatened with death, and there was a fearful uncertainty respecting their immediate future, while they

seemed beyond the reach of any human help. Yet they wavered not for a moment. Their faith was dearer than liberty or life. Two weeks afterwards they were sent with a strong escort of policemen to Alexandretta, and thence by steamer to Constantinople.

"Their Christian friends at Marash, meanwhile, were doing all in their power to secure the intercession of the representatives of Christian governments in their behalf, and the report of their persecution was spread far and wide in Christian lands. By means of this outside pressure upon the authorities at Constantinople, these men were so far rescued from their impending fate that they were only banished to Smyrna, and a year later, by another application of the same pressure, they were released from Smyrna, but an order for their return to their home could not be obtained. The son, worried at last into silence, has secured employment at the capital, but the father stands firm as a Christian.

"Now for six years he has wandered in exile from place to place, homeless, friendless, and destitute. No Moslem would have any friendly relations with him, and generally Christian men even were afraid to employ him or transact business with him lest they incur the enmity of their Moslem neighbors. His time has been wasted, his property spent, and from a successful business man he has at times been reduced almost, or quite, to beggary."

#### RETURN AND FLIGHT.

"A few weeks ago, when the Imperial Reform Commission came here to adjust the Zeitoon difficulties, we presented the case of Mustapha to Said Pasha, the chairman of the commission, who is now Governor-general of this province, residing at Aleppo. He consented at once to Mustapha's return, and told us to invite him back, and promised to order the Marash governor to give him full protection as a Christian. We invited Mustapha at once, and gave him a temporary home in our own house. We notified the governor of his arrival, and asked for his protection, but the governor, though he has the whole police force of the city and a regiment of



soldiers at his command, declines to do anything for Mustapha's protection, and gives as one reason that he would thereby endanger his own life, and advises us to send him away at once. This, of course, we could not do, but we immediately appealed to the Turkish Governor-general and the English Consul at Aleppo.

"Mustapha remains a guest at our house. We take him with us regularly across the city to church, and go with him now and then through the principal streets and public markets, and though every man drops his work and stares at the converted Moslem, we have received as yet no special discourtesy. At the end of three weeks Said Pasha, forgetting all his good promises, replies that he must await instructions from Constantinople, and advises us to send Mustapha away. And even the English Consul gives very little hope that he can help us. A single decisive word from the government would doubtless prevent any difficulty from the common people, but the present vacillating course of the governor, and the doubtful position of the English Consul, tends to encourage bad men to evil deeds.

"There are no complicating circumstances whatever in this case of Mustapha, but it is the pure and simple question of religious liberty for a Mussulman convert to Christianity. Yet the government, cautiously evading the great question at issue, proposes, as it claims, in the interests of public order, that an innocent Christian be sent into exile lest bad men break the peace by mobbing him, while it gives no hint that those who break the peace will be punished.

"The Americans here fully sympathize with the English in their efforts to reform the Turk and render them every possible assistance, but it is needless to say that the work of reform is hardly begun when a loyal citizen, accused of no crime, is left to flee to the shadow of an American hat for protection from the fanatical mob or from a worse fate at the hands of his own government, merely because he is a Christian.

"For four weeks we have been left to our own resources to protect him and to-day's mail is expected to bring the

dreaded order for banishment, while the poor man expects no mercy if he falls again into the hands of the police. We do not propose, of course, to resist the formal demand of the government.

"There is plainly but one alternative. We came to a decision last evening, and before the sun rose this morning Mustapha was miles away from Marash, safely hid in the mountains. The end is not yet."

#### YET MOSLEMS ARE REACHED.

In connection with the foregoing account, our readers will be interested in the following extract from a letter from a Bible-reader in a city of Central Turkey, which shows that despite the attitude of the government, there are Moslems who listen. This Bible-reader says:—

"One day, while sitting alone in the bookstore reading a tract on *The Preciousness of the Soul*, a Moslem friend came and sat down by me. Once before I had a conversation with him about Christ alone being the Saviour, and he had from time to time conversed with my son, of whom he had also purchased a Bible which he was secretly reading at home. 'This tract I have has excellent instruction; if I read from it will you listen?' 'Certainly, read,' he replied. Commencing from the very beginning he listened with much interest through the entire fourteen pages. 'Beautiful and powerful words!' he remarked. He then asked me to read the first part of the first chapter of the Gospel of John. After listening to five verses he said: 'Of whom are these words written?' 'Of Christ,' I said. 'In the third verse what do the words "all things" mean?' 'They mean that all created things in heaven and earth were made by *Christ!*' I replied. Then he proposed that I read Christ's conversation with the woman of Samaria, and when I showed that his knowledge of the woman's life came only through his being God, he seemed satisfied with my explanation. Repeating a portion of the 10th of John which he had committed to memory, and coming to the words, 'Other sheep I have which are not of this fold, them also I must bring,' he twice repeated them, and seemed to show in his face that

he was of Christ's fold. Rising to leave, he thanked me, while I prayed God to bless the conversation to his soul.

"To another Moslem I proposed that he buy some portion of the Bible, and he selected the Book of Job and is reading it. Another still has recently purchased the entire Bible, though himself able to give but half the price; one of the missionaries giving the remainder."

---

### Western Turkey Mission.

#### MARSOVAN.

MR. LEONARD, who has been spending the winter in Samsoon, writes from that city February 19, of what has been accomplished in Marsovan, his home:—

"In the town of Marsovan the peculiar pioneer work belonging to the missionary is, in an important sense, finished. This work has been carried on uninterruptedly for twenty years. (It was in 1860 that I took up my residence there.) A religious evangelical society, numbering at present five hundred souls, has been gathered, and, to say the least, made far more intelligent in morals and religion than the communities from which they were derived; a church of some two hundred souls, united to one another and to the Redeemer in solemn covenant, according to the usages of Congregational churches in America, has been prepared and handed over to a native pastor, himself a graduate of Marsovan Seminary; schools exist; intelligent committees are appointed to manage their own affairs, whether civil or religious; a meeting house has been built, and repeatedly enlarged and improved, partly at the expense of the Board, and partly by the congregation, and it is passed over to the ownership in fee simple of the church and society.

"If we leave out of account direct work for the conversion of Moslems, and rare opportunities for woman's work in that place, the only reason for missionaries continuing to reside in Marsovan is because the Theological Seminary and Girls' Boarding School must be conducted by them, and because this is the only healthy town within an area of twelve thousand

square miles where a missionary family can properly reside the year round for superintending the whole field."

#### A FRIENDLY PRIEST.

In another letter, Mr. Leonard speaks of an Armenian priest into whose church he went, and who afterward kindly invited him to his house:—

"As we entered the door yard, 'This,' said he, pointing to his son's wife, 'is a Protestant,—bring the reverend a chair.' We sat in the open court before a huge pile of wheat, and had a long conversation. 'You Protestants *preach*,' said he. 'How well it would be if I could preach every day, but I have n't the ability. I have n't learning.' He then said to his 'Protestant' daughter-in-law, 'Bring out the *Kar-oze*.' She brought out a book and placed it in the priest's hand. It was a copy of *Dr. Goodell's sermons* in Turkish. 'Such sermons,' he added, 'if I only had the ability and liberty to read them, would do this people a world of good.' That evening the priest returned my call, and when, after a short visit, I apologized to him that the people had assembled for worship, he replied: 'No matter; I will remain also.' And he did remain all the evening, apparently much interested. Seated by my side in our extemporized pulpit, he even attempted to join in the singing. The next morning he sent us a half gallon of sweet fresh milk."

#### THE KUZZLEBASH KOORDS.

Mr. Perry, of Sivas, writing on January 5, gives an account of this class of Koords, among whom there were reputed to be fifty families of *Protestants*:—

"The region occupied exclusively by the Kuzzlebash Koords enters our field from the northeast, filling the belt between the Anti-Taurus ridge and Divrik; and extends southward as far as Kangel. Their villages are small and poor, but very numerous; and the villagers are usually tillers of the soil, or engaged in the carrying trade as muleteers. My first tour among them was during the winter of 1877-78, through the country northeast of Zara; and in October of the present year, in company with our colporter, I visited the

most important villages of the remaining section as far south as Kangal, spent a day each with their most influential men, and read and preached the gospel continually, whether in their houses or by the way.

“These Kuzzlebash Koords are either followers of Mohammed, thus becoming Mohammedans, or followers of Alee. The latter are by far the most numerous class, and since they are Mohammedans only in name they are looked upon by the Turks with suspicion, while they, in turn, regarding the Turks as oppressive rulers, are willing to do anything or be anything, if thereby they can avoid the hated necessity of having their sons drafted into the imperial armies. Urged by this feeling of hatred against the Turks they are continually looking for imagined succor from England, and as that proved to be far away they sought the protection which the English Ambassador at Constantino-ple afforded to Protestants.”

#### THEIR PANTHEISM.

“Their religion is a relic of paganism molded by Mohammedan tradition and custom; but to me the special interest about it arises from what I consider to be a fact that, without knowing themselves the grounds on which they stand, they are a nation of pantheists. Their dishonesty, even in stating their belief, is pantheistic. For example, upon our arrival in their villages they throng about us, showing affection for our Bible, and listen to its teachings as long as we will preach to them; at the same time professing to accept the *three* sacred books (*i. e.* the Law, the Psalms, and the Gospels), and to reject the fourth or Koran; but it will often appear a day later that they not only accept the three books but one hundred and one more, which is equivalent to their accepting none at all. Assenting with us, also, to the doctrine of Christ’s divinity, it will soon appear that they give a like reverence to Alee and others, even to the extent of regarding their own Sheik as divine. Their belief, also, in the transmigration of souls involves a denial of the resurrection and future state. As a climax to the paradox, one is quite taken

back when he comes to comprehend that the interest which those people have shown in following him about from village to village, arises from the fact that they consider him also a divine hero, and are thus rendering him their hero-worship.”

“The Protestantism of the fifty families mentioned pertains rather to themselves than to the doctrine of the Reformers. A new sect which appeared among themselves protested against the use of the *Sacred Wood*, a relic of paganism, which, when applied to a candidate for the office of sheik, is supposed to impart to him the requisite qualifications for that office. Some device of this kind is evidently necessary, for most of the sheiks whom we met, though having a great reputation for wisdom, are unable even to read. These *Protestants*, by carrying on a warfare against this custom, and in other things also undertaking to be in very deed not only teachers but doers of their doctrine, suffered much persecution, during which two of their leaders were banished for several months; but they carried their point in the end, to the extent that the customs about which they dissented are falling into disuse.

“At present these Koords neither wish to have our schools opened among them, nor will they send their boys to our schools at Sivas. All that we can do for them is to send our colporters as often as possible to introduce among them the Scriptures in Arabo-Turkish (which only a very few can read), and to preach the gospel in their villages.”

---

#### Mission to the Bulgarians.

MR. JENNEY, of Monastir, writes of the work in his field:—

“I have had the pleasures and discomforts of touring this last half year. The pleasures were in telling the ‘old, old story,’ and having eager listeners. The discomforts may be told in three words, fleas, filth, and cold. Such a cold winter has not been known here for many years. But the earnest ‘come here’ as I walked the streets, more than repaid me for my sufferings. I have received years ago in some of these places the hiss and curse.



"I have visited Perkepe as often as possible, and am always welcome. Such a change has come over the people that the more fanatical members of the old church are calling aloud for some improvements in their church, and preaching which shall so satisfy the people that they shall not desire to attend the Protestant services. When their plan was announced to me I tried in every way to encourage them, offering to aid them by books and money if in four months their plan should prove a success. Now those who proposed the preaching services and Bible-class are in trouble because we approve of their plan, and are afraid that the Protestants will gain more than they. If they preach according to the Bible, it will be said, 'and so do the Protestants;' hence nothing will be gained for the church. If they preach contrary to the evident teachings of the Bible, they will be accused of despising the word of God; hence men will decide that they are not Christians. Our opponents are thus in trouble and know not what to do.

"One priest told our bookseller that it was but a matter of time, 'all must become Protestants sooner or later.' Alas! we do not see men taking a decided stand for Christ. A pastor in Illinois writes me that the same is true there, and so it is the world over."

#### INTERESTED WALLACHIANS.

"A few weeks ago I, accompanied by a Samakov student who is from Monastir, visited Krushobo, a place of some four thousand houses, three thousand of which are Wallachian and one thousand Bulgarian. This city is on the top of a mountain hundreds of feet above the plain. On inquiry I found that it was built in so high a place to escape from the Turks. So bitterly cold was it there that we did not wonder that robbers did not trouble them in the winter. As most of the people understood Wallachian, I left the student to do most of the talking. On the Sabbath more than sixty eagerly listened to the truth, and almost all were inquirers rather than opposers. At a late hour they left, declaring that 'the Protestants must be right, for they have Bible proofs and we have not.'

"Next morning we were early surrounded by an eager crowd to whom the student talked for over *ten hours*. It was not until an hour after sundown that they retired to their homes. The young were the most interesting of all. When asked by the older but unlearned people, 'Why do you not answer?' they replied, 'What can we answer? We cannot deny God's word.' Never have I seen such a readiness to accept the word of God as final, as then. Its richness and adaptation to every subject presented surprised all."

#### THE DEMAND FOR BIBLES AND PAPERS.

MR. MARSH, of Philippopolis, gives the following surprising account of the call for a Christian literature throughout Eastern Roumelia. He writes February 5:—

"One of the encouraging items in our work the last year has been the large sales of the Scriptures and other books. During the Russian occupation here it was pleasant to see how many of the officers and soldiers bought Bibles and Testaments. On their withdrawal it was to be expected that the sales of books would decrease somewhat. Yet the Bulgarians are giving us renewed reasons to hope for their future prosperity and good by the way in which they are receiving and using the Scriptures. The common people are encouraged in this by their leaders to a degree which I have not known in the past; and it seems to me that the conviction is growing in the minds of many that the Word of God in the homes, heads, and lives of their people is essential to their best interests.

"A few days ago our bookseller was selling a Bible to the teacher in a village. The priest of the village (who, it seems, has not observed that the day is dawning) censured the teacher for this, and soon after, going to town, complained to the leading ecclesiastic that their teacher had been buying a Protestant book. When this ecclesiastic, who is an intelligent man, and who I believe calls himself my friend, asked the priest if he had not a Bible how he expected to teach his flock, and then told him to go home and buy one, I suppose there was a little waking up of ideas.

"Another item in the same line is the

eagerness with which the people are subscribing for our Mission Bulgarian paper *Zornitza* (*Morning Star*). This week I have received a telegram from a neighboring town asking me to order for them for this year 110 copies of the weekly and 200 copies of the monthly (or child's paper). I have heard of three towns in the Principality from which they order respectively 220 weekly and 70 monthly, 160 weekly and 100 monthly, 115 weekly and 80 monthly. The people like this paper not only because the subscription price is low and the political news reliable, but also because of its religious and scientific departments. It is decidedly helpful to the clergy and teachers, and I believe that among the mass of the people the number of those who realize the need of good religious instruction and counsel is increasing. I am not aware that any Bulgarian paper but ours supplies this."

---

### Austrian Mission.

#### THE GOSPEL WELCOMED.

The American Bible Society has contributed generously for the support of three Bible colporters in Austria. In his report to the Bible Society, which has carried on this work through our mission, Mr. Clark quotes from the letters of one of these colporters the following striking incidents, showing how the gospel is welcomed by some, and hated by others:—

"In one place I visited a poor miner who had been ill for some time and had but forty-four kreutzers left (about twenty cents), but his desire for a Bible was so great that he was ready to part with his all to secure God's Word. At this point a neighbor came with the exclamation, 'Don't buy the book; it is false; I bought one once, but the priest took it from me and burned it.'

"'But how could you consent to his burning the word of God?' 'The book is false, it contains nothing about the Virgin Mary.' Upon this I opened the Bible and read several passages referring to the mother of Christ; the neighbor looked troubled and went away; the miner bought the Bible."

"In a small village I visited a poor watchmaker. A recent fire had robbed him of all his goods, and he was now without work. As I showed him a copy of the Scriptures costing a florin, he said I could not have the book again, and he manifested special pleasure that he was now to have as his own a copy of God's word. He said he had only one florin left, but rather than give back the book he would part with his last money. He emptied his purse, but although he counted the money again and again, he could make but eighty kreutzers — four fifths of a florin. 'Take purse and all; the Bible I must have.'"

"Entering a house near — I was not a little cheered by the pleasant tones of a child: 'O mother, come quick, here is a man with Bibles.' She came at once, and taking the Bibles, exclaimed: 'And if it took the last florin, the Bible should stay with us, *es ist ein wahrer Hausschatz*;' — it is a true house treasure."

"In such a land as this the experiences of a colporter are oftener sad than otherwise. You must listen to some of the painful ones. 'In Post Street I met an avowed enemy of God's word. He asked me in almost diabolical tone: 'Are't you ashamed of yourself to go about in these times with holy books, — stupid nonsense?' To this I replied, 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation.'

"In tones of a demon he then screamed at me: 'You good-for-nothing fellow, you *deceiver*, you LIAR,' etc.

"Offering a hatmaker a Testament, he exclaimed: 'There is no God, nature is itself God.' Pointing to one of his hats I said, 'If I were to assert that the hat is the hatmaker, it has developed itself out of itself, you would think me a fool; how much more is he foolish who thinks the world has developed itself!' He left me without a word. An inn-keeper ridiculed the Bible and remarked, 'A glass of beer is my God.' A servant to whom I offered a Testament replied, 'Such a book is mere trash and good for nothing.' A peasant in F——, as soon as he heard the word Bible, sprang at me like a tiger, and it was with difficulty that I escaped his wrath.'"

## GLEANINGS FROM LETTERS.

— You remember that the governor of Zaragoza, compelled by positive instructions from Madrid, peremptorily closed our Bible-stand at the fair in this city some months ago. You will be pleased to hear that at the great "Fiesta de la Virgen del Pilar," last month, we have had four colporters selling in two Bible-stands during the whole two weeks. The streets were crowded with thousands from all parts of the country, and our friends made good sales. We were not molested in the least, though we heard that complaints were made against us by certain parties who went to the authorities expecting again to silence us.— *Thomas L. Gulick, Zaragoza, Spain.*

— The Basques are one of the most interesting of the various ancient nationalities that go to make up the Spain of to-day. Though a vigorous, athletic, and industrious race, they have been noted for their religious bigotry, and, as is well known, they were vigorous allies of Don Carlos in the late civil war. But the influences that are breaking down the fanaticism of the Spaniards in all other parts of the country are at work here and with the same results. It was a Basque, a fanatical Roman Catholic and a Carlist soldier throughout the late civil war, who, having become a Protestant and having joined our church, stood out so nobly in the maintenance of his rights against the parish priest, the chaplain of the cemetery, and the governor, until the Madrid government declared the case in his favor. We have also in our Bilbao church an excellent Basque colporter who traverses all the country from Bilbao to Vitoria and San Sebastian, doing a very good work.— *William H. Gulick, Santander, Spain.*

— Arrangements have been made by which we hold a public meeting every Sabbath afternoon in the hall of the Scotch Mission. Yesterday about seventy were present. The forenoon meeting remains private, being held in the dwelling of Bro. Clark, to which nearly or quite as many come as to the public one. Other meetings are held nearly as they were before

the interdict. This furnishes us with plenty of work, of which, indeed, there has been no lack during the whole time.— *E. A. Adams, Prague, Austria.*

— Some months ago certain poor Christians, refugees from near Batoum, were sold here as slaves, but through Christian interference were set free. Two children, however, were not given up. Their brother labored in vain for weeks to deliver them, then fell sick and died. When Colonel Wilson came he demanded their release. The Turks found means of evasion, saying the children were not in their hands, and could not be found. The Colonel replied, "You *must* find them." Privately, the true reason has been given for their non-restoration, as follows; "It is a reproach to our religion, a thing not to be thought of, to give up persons who have become Mohammedan and allow them to become Christians again." Thus it seems, under Moslem sacred law, persons may be kidnapped and forced to become Mohammedans, after which it is a crime to restore them to their friends. We wait to see whether British decision or Turkish evasion will prevail.— *C. C. Tracy, Amasia, Western Turkey.*

— We came out fully prepared, as we thought, to be stoned or killed, prepared for any kind of a grand, heroic life or death, and we find that we are neither stoned nor killed (*yet*), but that life is very commonplace; sinners here are like other sinners, and needing the same remedy. We have come to the conclusion that we are to settle down to a quiet, earnest, faithful work, humbly believing that God will own and approve our efforts for his glory.— *L. S. Crawford, Manisa, Western Turkey.*

— In calling the other day with one of our pastors upon a high official who is an Armenian Catholic, he said to the pastor, "The Catholic Bishop of your place has written to me a long document in regard to matters there, and although he is the Bishop of my own church, I suspect that his statements are untrue. but I am sure that I can rely upon your word, for I always find the Protestants truthful, there-



fore I would like a private interview with you after two or three days, to learn whether this document is true or not." A high Catholic official appealing to a humble Protestant pastor to verify the statements of a Bishop in his own church! This is unsolicited testimony to the value of our work in the single direction of truthfulness, in a country where lying is almost universal. A Turkish Pasha said to me a few months ago: "I used to be opposed to Protestantism because I did not understand it, but now I sincerely desire its progress, for I know it is a benefit to the country." — *H. N. Barnum, D. D., Harpoot, Eastern Turkey.*

— God is with us in the college by his spirit, and last evening our prayer-meeting, of which we have three by ourselves, was one of the best prayer-meetings I ever attended. To have heard those ten or twelve humble, earnest prayers, and that young man from Ordo, in the Erzroom field, tell of his new found hope, would have cheered your heart. — *C. H. Wheeler, Harpoot, Eastern Turkey.*

— Some years ago a young Brahmin who studied in our English school was drawn to Christ by his study of the Bible. He felt it to be impossible to make an open profession here, and went to Madras, where he was baptized about three months ago. As soon as this fact was known the father of the young man took it so much to heart that he refused all comfort, and under the trial of this supposed disgrace died. On his death, the son returned to Madura to settle his father's estate. He is under great trial, trying to secure his lawful wife, who is kept away from him and who will be condemned by the Brahmins to perpetual widowhood on account of this young man's leaving their religion. Since coming here the young man has attended church regularly. — *J. Rendall, Madura.*

— The Chinese New Year occurs the 10th of February. Many Japanese, especially here in Okayama, still observe it instead of January 1st. Preparations are already making for grand celebrations next week. The stores are full of toy bows and arrows which are purchased and hung in the houses; the superstitious believing that they will kill all devils that are likely to afflict the family during the coming year. Also rice cakes, called "mochi," are being prepared by the cartload for family use and to present to the gods. We have received an invitation to improve the holiday next week by visiting an outlying village, being assured that a larger company can be called together that day than any other. — *J. H. Pettee, Okayama, Japan.*

— It was our great pleasure to see seven from among our best students baptized at the beginning of the new year. At the same time was baptized a young man who was for several years a station master on the railroad between Osaka and Kioto. He was an applicant for baptism before I left for America, nearly three years ago, but as his position made it necessary for him to work on the Sabbath he was asked to wait. He showed an excellent spirit, waited patiently, came to see more and more clearly the line of duty, and last year threw up his position. He is now helping in the business department of our school, and I have good hope that when our special theological course opens in April he will enter upon it. — *M. L. Gordon, Kioto, Japan.*

— *Native* forces are the ones to work our western field with. I should except the high islands of Ruk and Jap. These are two centers too important for natives alone to command. Into Ruk two good families should be sent as soon as they can be had. We know but little yet of Jap, but it is populous and important. — *E. T. Doane.*

## MISCELLANY.

## THE KOORDS OF KOORDISTAN.

A CORRESPONDENT from Aintab of the *London Times* thus describes the Koordish people among whom some of our missionaries in Eastern Turkey are laboring:—

“From all that can be gathered in regard to the Koords in the works of ancient writers, it seems evident that they have to-day very much the same characteristics that they had 2,500 years ago; their manner of life is much the same now as then. It is not easy to find just the right words to express the mental and moral peculiarities of this singular people. They have sometimes been highly commended as having many noble traits. My own observation has convinced me that such commendation is largely due to the lively imaginations of those who give it. They are somewhat more civilized, are better clothed, live in rude huts instead of wigwams, but in very many respects they bear a close resemblance to the North American Indians. The Koordish women especially, even in their physiognomy, are very much like the women of those Indian tribes.

“How to account for this singular fact I do not know; but I am confident that if twenty Koordish should be put into the same room with twenty Indian women, all being dressed alike, it would be nearly, if not quite, impossible, even for one familiar with both classes, to say which women were from Koordistan and which from Minnesota. Moreover, the Koords are like the Indians in character and habits. They dislike manual labor; they are treacherous; like the Indians, they are fond of roving about from one part of the country to another; like them, also, they are slow to adapt themselves to the restraints and discipline of a regularly organized government. It may be said that many semi-savage races bear some degree of resemblance to each other. This is true, but the resemblance between the genuine Koords and the genuine Indians of North America appears to be something more than this. Students of ethnology may take an interest in following up the hint thus given.

“It is more important to our present purpose to inquire into the actual character, habits, and customs of the Koords of the present day. In physical appearance the Koords are below rather than above the average size of men. They have uniformly jet black hair and fiery black eyes; their dress and manners are slouchy in the extreme, the size and fantastic character of their head-dress forming a marked characteristic of the race. In morals they are superior to the corrupt Osmanli Turks; in respect to education they are at a very low grade; probably not one in ten thousand among them knows how to read. They have no books and no schools, and seem indifferent to both. In religion they are nominally Moslems, but the restraints of religion sit lightly upon them; while they are generally bitter and determined enemies of the Moslem Turks. They have but little real courage, but are overbearing and extremely harsh towards those who are beneath them. They despise the Armenian and Nestorian Christians, among whom, or near whom they dwell, and often treat them with great cruelty.

“Just at this time the Christians throughout Koordistan are in special and constant fear of assault, robbery, and murder at the hands of their Koordish neighbors; lands are uncultivated, caravans are plundered, villages attacked,—in a word, the whole country is and has long been in a state of chronic and unhealthy excitement in consequence of the depredations of these lawless robbers. If it is asked why the Turkish Government does not subdue them, the answer must be that the task is by no means an easy one. Thoroughly acquainted with the mountains among which they dwell, they can readily retreat where cavalry and artillery cannot reach them, and where, behind rocks and on lofty peaks, they are a full match for any trained soldiers who dare follow them.”

---

 MR. STANLEY'S CONGO EXPEDITION.

FROM a short official report of a visit in December last to the mouth of the Congo, by Commander Sidney Smith

R. N., we learn that the well-equipped expedition under the command of Mr. H. M. Stanley was then on its way into the interior. It consisted of sixty-eight natives and fourteen Europeans. One of the four portable steam launches with which it was provided has been lost in the rapids above M'Boma, the other three, with the frames of three houses, were to be conveyed by land, a distance of three hundred miles, before the river could be again made use of. Four civilizing stations, according to the Belgian International programme, are to be established: one at M'Vivi, just below the first cataract, the second at Stanley Pool, above the falls, and the others in the far interior. A steamer of 120 tons is provided for communication between Banana (at the mouth of the Congo) and M'Vivi. Mr. Stanley had stated that it would take three years to carry out his project successfully. M'Vivi (variously written Emvivi and Vivi) is built on a tract of level ground on the summit of a precipice 320 feet high, rising steeply from the rapid current of the river.—*Record of Royal Geographical Society.*

---

AFTER MANY DAYS.

IN 1835, Dr. Meadows, in making a journey along the coast of China, called for a few hours at a small island, where he distributed some tracts and small religious books. The island remained unvisited by any European for thirty-three years, when a missionary went thither and began to preach the gospel. To his astonishment, one of his hearers said, "We know that doctrine;" and on being asked whence they had obtained their knowledge, the man replied: "Many years ago a foreigner came here and left some little books and other writings, which contained that doctrine which you preach. He gave them to my father, who charged me when dying to read them, and keep them carefully, and, perhaps, some day God would send some one who would teach us the doctrine more fully." The result of the seed sown by Dr. Meadows, thirty-three years before, was the formation of a church which speedily num-

bered sixty members, and is now in a healthy and thriving state. Surely these facts contain encouragement, not only for missionaries, but for tract distributors generally, and for all who are engaged in sowing the good seed of the kingdom.—*London Missionary Chronicle.*

---

BIBLIOGRAPHICAL.

*A Life worth Living. Memorials of Emily Bliss Gould, of Rome.* By LEONARD WOOLSEY BACON. 12mo. pp. 284. New York. Anson D. F. Randolph & Co.

"Of Rome." These words mark the place of her unselfish labors, and her undying enthusiasm. This little volume is a fitting tribute to her character and work. Of rare intellectual gifts, of social qualities that made her the life of every circle in which she moved, it was for her to display the rarest graces of Christian womanhood among the refined and cultured, and in the humblest offices of kindness to the most degraded. No one has shown more clearly how love and sympathy can win the hardest hearts. Her memorial is the work done for ignorant, wretched children of want and misery, gathered into her schools from under the shadow of the Vatican. The secret of her power is revealed in the following extract from one of her reports:—

"The first business after seeing that the children were brought clean, was to engage their affections. Poor little things! they were so ready to be loved. But in order to show them that we really did care for them, it was necessary to avoid all shrinking from poor diseased, deformed little bits of humanity, such as many of them were. No brushing away of little hands that sought your own; no untwining of little arms that wished to clasp your neck, or refusal of little lips that sought your hand or even your face. How often have I thought of the lesson our Saviour must have meant to teach us, when *he took the little ones in his arms* before he blessed them."

Those who hear in these days of the interest in education that has always been exhibited by the Roman Catholic Church, have only to look to these pages to learn something of the actual condition of the



masses of the population in Rome,— where, in 1871, out of 235,484 of the inhabitants above the age of childhood, 112,757 could neither write nor read,— and this in the very focus of the light of the Roman Catholic Church.

Mrs. Gould made no effort to withdraw any one from the Catholic Church. Her aim was “to *Christianize and civilize, not to propagandize*; to fill the mind with thoughts of a Heavenly Father and a loving Saviour.” But this was enough to awaken the bitterest opposition,— not less apparently than if she had sought to organize an independent community or to work as the representative of some Protestant denomination. Out of regard to some noble souls within its pale who refused to acknowledge its latter dogmas, she forebore any comment on the vices and corruptions of the Roman Catholic Church, till at last, from her dying bed, to save a colored friend in this country from yielding to its seductions, she gave expression to her long pent-up abhorrence in such thrilling words as these:—

“My lot has been cast for nearly fifteen years under the shadow of the Vatican, and I know how deep and baneful is that shadow; that if slavery has destroyed its thousands, Vaticanism has ruined, soul and body, its tens of thousands. I know that so corrupt are the highest in clerical dignity in this city, that decent women will not live as servants in the houses where they visit, because they fear their outrageous insults. I know that an ecclesiastic who has stood for years on the steps of the papal throne neither knows nor cares how many children he has. That their name is legion he and everybody else here knows. I know that an American young girl who was copying in the Vatican, had her rights disputed by an Italian woman, who based her pretensions on the simple fact that she was a cardinal’s plaything. I know that a Roman artist of distinction was condemned to long years of poverty because his wife would not break her marriage vow for one of these same red-petticoated corrupters of society. I know— what do I not know— of the horrors of this church, here in its center, in the abode of its head.

“And do you dream of liberty in the embrace of this church? You must be the slaves of the Vatican, or its accursed. I adjure you by the names of those we hold dearest and best, do not enchain yourself; do not fetter your children with the gyves which dangle from the Vatican throne. You were born a freeman; you may not put your feet into the stocks, your hands into the manacles, which the church of Rome holds out to you.”

It is well for us in these days to have the testimony of one who had such opportunities of observation as to the real character of the Roman Catholic Church.

*Aloha! A Hawaiian Salutation.* By GEORGE LEONARD CHANEY. Boston. Roberts Brothers. 1880. pp. 200.

A bright and enjoyable book, in which the author, late pastor of the Hollis Street Church (Unitarian) of Boston, narrates his experiences during a visit of some months among the Sandwich Islands. Mr. Chaney was evidently charmed by what he saw, and we think his readers will be equally charmed by his narrative, which is as breezy as is the air of Hawaii. The account of the natural beauties of the Islands, and of social life there, will be new to many, while there will be found one more witness, who from his ecclesiastical position will be regarded as thoroughly independent, to the marvelous success of Christian missions. In “a missionary chapter” the author says: “If I am asked how the Hawaiian Christians average in life and character, and whether they illustrate very brilliantly the Christian virtues, I must admit that they are hardly more successful in that than the average Christian in our own country. Why should they be? And is it not enough to justify and glorify all that has been done for them that in half a century they have risen from superstition, war, and ignorance, to a condition of peace among themselves, and with all mankind, freedom from idolatry and human sacrifice, general comfort, and the nearest approach to universal education known among any people? Nearly every adult upon the Islands can read and write.”



*Memorial of Eliza Butler Thompson.* By her daughter. New York. A. D. T. Randolph & Co. 1880. pp. 172.

This is a delightful memorial of a true "mother in Israel." The wife of an honored professor in Hartford Theological Seminary, Mrs. Thompson was in a position to exert a wide influence, and this she did through native force of character, wrought upon in a marked degree by divine grace. Her interest in all forms of missionary labor, city and home, and foreign, was unflagging, and as president of the Hartford Branch of the Woman's Board she did effective service by her counsels and prayers. These prayers will long be remembered by her associates for their fervor and spirituality, and we doubt not they are also had in remembrance by Him who can answer them long after she has gone from earth.

*Mary and I. Forty Years with the Sioux.* By STEPHEN R. RIGGS, D. D., LL. D., Missionary of the A. B. C. F. M. With an Introduction by Rev. S. C. Bartlett, D. D., President of Dartmouth College. Chicago. W. G. Holmes. Price \$1.50.

The thrilling story of these two faithful missionaries, and parents of missionaries, during their forty years of varied service among the Dakotas, will be found in this volume. The book reaches us too late for extended notice, and we only call atten-

tion to it now as a book for every Sabbath-school library, and for every lover of the heroic in Christian and missionary service. The volume may be obtained at the office of the *Missionary Herald*, or will be sent, postpaid, on receipt of price.

*Die Christliche Mission: Ihre sachliche Begründung und tatsächliche Ausführung in der Gegenwart.* 1879. Halle. Julius Fricke.

This pamphlet on "Christian Missions" is by Dr. Warneck, well known as editor-in-chief of the *Missions-Zeitschrift*. It is an outcome of the General Missionary Conference for the Province of Saxony and the neighboring Duchies, which was held last year at Halle, and is characterized by the author's usual good sense, earnestness, and comprehensive grasp. Ignorance in regard to foreign missions receives a rebuke; evangelization is shown to be an essential element of Christianity; a glance is taken at the propagation of the gospel in apostolic times, and in the Middle Ages; the signal development of missionary spirit and work in the nineteenth century receives notice; and then a survey is taken of existing Christian labor among the heathen, with statistics of the same, certain indirect results and reflex benefits. A warm appeal closes the paper.

---

## Notes of the Month.

### SPECIAL TOPICS FOR PRAYER.

For the advancing work in Micronesia, particularly for Ruk and the Mortlock Islands, (pages 175-178).

Continued supplications for sufferers from famine in Eastern and Central Turkey and in Persia (pages 161 and 180).

For Mohammedans: that the power of Islam may be broken, and that such as follow Christ may be delivered from persecution (pages 181-183).

### ARRIVALS.

January 25. At Constantinople, Mrs. Susan M. Schneider, and Miss Martha G. Gleason.

January 31. At Manisa, Miss Clara D. Lawrence.

### DEATHS.

February 4. At Belpre, Ohio, Mrs. Sophia N. Byington, widow of Rev. Cyrus Byington. Mrs. Byington went with her husband to the Choctaws, then located in Mississippi, in 1828. For more than forty years she was a faithful and honored helper in Christian labors for these Indians.

February 10. At Erzroom, Eastern Turkey, Edward Lewis, only son of Rev. M. P. and Mrs. J. F. Parmelee.

March 15. At Marsovan, Western Turkey, Mrs. Laura E. Smith, wife of Rev. John F. Smith.

## DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see April "Herald" . . . . .	\$1,559 16
Cambridge, Mass., North Ave. ch. . . . .	12 09
Brooklyn, N. Y., Mrs. C. E. Lord . . . . .	2 00
Newark, N. J., A friend . . . . .	1 00
Roscoe, Ill., Cong. ch. . . . .	3 00
Vermillion, D. T., Cong. S. Sch. . . . .	6 50
	<hr/>
	\$1,583 75

## DONATIONS RECEIVED IN MARCH.

## MAINE.

Cumberland county.	
Brunswick, 1st Cong. ch. and so.	60 00
Lewiston, Pine St. ch. and so.	20 22
Portland, St. Lawrence St. ch.	4 96
Hancock county.	
Bucksport, Elm St. ch. and so.	73 00
Lincoln and Sagadahoc counties.	
Bath, Central ch. and so.	50 00
Thomaston, Cong. ch. and so.	8 00
Penobscot county.	
Bangor, 1st Cong. ch. and so. 25.65;	
West Bangor chapel, 4;	29 65
Brewer, 1st Cong. ch. and so.	8 25
Hampden, Cong. ch. and so.	5 26
Orono, Cong. ch. and so.	3 24
Piscataquis county.	
Garland, Cong. ch. and so.	5 00
Somerset county.	
St. Albans, Cong. ch. and so. 50c.;	
Rev. W. S. Sewall, 5;	5 50
York county.	
Biddeford, 1st Cong. ch. and so.	5 00
Kennebunk, Union Cong. ch. and so.	17 16
	<hr/>
	295 24

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, A friend in Second ch.	50 00
Coos county.	
Colebrook, Cong. ch. and so.	17 00
Grafton county.	
Bristol, Cong. ch. and so.	5 09
Hanover, Dartmouth Relig. Soc.	175 00
Piermont, Cong. ch. and so.	10 00
W. Lebanon, Cong. ch. and so.	24 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Antrim, Presb. ch.	12 00
Merrimac county Aux. Society.	
Fisherville, Rev. A. W. Fiske, 10;	
Mrs. Phebe S. Harris, 5;	15 00
Rockingham county.	
Rye, Cong. ch. and so.	9 55
Strafford county.	
Farmington, Cong. ch. and so.	21 80
Sullivan county Aux. Society. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so.	93 11
Meriden, A friend,	10 00
Newport, Cong. ch. and so.	131 25
	<hr/>
	573 80

## VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lyndonville, J. W. Colby,	10 00
Chittenden county.	
Burlington, 3d Cong. ch. and so.	27 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	15 50
Montgomery, M. A. Paine,	1 90
Lamoille county.	
Stowe, Cong. ch. and so.	51 18
Orange county.	
Newbury, 1st Cong. ch. and so.	6 63
Tunbridge, Cong. ch. and so.	4 57
West Fairlee, Gleanings from Mon. Miss. Conference,	5 00
	<hr/>
	16 20

## Orleans county.

Holland, Cong. ch. and so. 4.39; Rev. J. Fraser, 10;	14 39
Newport, Cong. ch. and so.	7 48
Rutland county.	
Clarendon, Cong. ch. and so.	21 27
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central ch. m. c.	19 33
West do Cong. ch. and so.	22 68
Westminster West, Cong. ch. and so.	51 54
Windsor county.	
Springfield, Cong. ch. and so. 155.50;	
Mrs. F. Parks, 100; A friend, 250;	505 50
Weston, Mrs. S. A. Sprague, 2; Lucy P. Bartlett, 1;	3 00
Woodstock, 1st Cong. ch. and so.	85 65
	<hr/>
	852 62
Legacies. — Rutland, Mrs. Parmelia Rockwell, by C. L. Long, Adm'r,	100 00
	<hr/>
	952 62

## MASSACHUSETTS.

Berkshire county.	
Lenox, Cong. ch. and so.	31 50
Bristol county.	
Attleboro, 2d Cong. ch. and so.	10 00
Fall River, 1st Cong. ch. and so.	285 96
Taunton, Union ch. and so.	36 87
Brookfield Ass'n. William Hyde, Tr. Barre, Ev. Cong. ch. and so. to const. ESTES HAWES and ABNER R. MOTT, H. M.	208 42
Essex county.	
Andover, Francis H. Johnson, North Andover, Cong. ch. and so.	150 00
Essex county, North.	
Bradford, 1st Cong. ch. and so. with other dona. to const. JOHN BATTLE, H. M., 20; Mr. and Mrs. Warren Ordway to const. D. L. ORDWAY, H. M. 100; Mrs. L. K. Greenleaf, 3;	123 00
Georgetown, 1st Cong. ch. and so.	6 79
Ipswich, 1st Cong. ch. and so.	28 16
Salisbury and Amesbury, Un. Ev. ch. and so.	5 43
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. m. c.	20 50
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Buckland, E. T.	5 00
Greenfield, 1st Cong. ch. and so. 8.25; 2d Cong. ch. and so. 177.11;	185 36
Orange, Central ch. and so.	12 00
Sunderland, Cong. ch. and so.	68 75
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chester, 2d Cong. ch. and so.	6 00
Chicopee, 2d Cong. ch. and so.	30 75
Holyoke, 2d Cong. ch. and so.	49 42
Palmer, 2d Cong. ch. and so.	14 35
Springfield, Olivet ch. and so. 25.97; "He that gathered much had nothing over and he that gathered little had no lack," 500;	525 97
Thorndike, 1st Cong. ch. and so.	10 70

Tolland, Cong. ch. and so.	22 00
Westfield, 1st Cong. ch. and so. (of which M. R. R. 10, 20.09; M. A. R. 5;	25 09—634 28
Hampshire county Aux. Society.	
Amherst, 1st Cong. ch. and so. 75;	
North Cong. ch. and so. with other dona. to const. W. L. ROBERTS, H. M. 50;	125 00
East Hampton, 1st Cong. ch. and so.	101 99
Enfield, Cong. ch. and so. 51.93; Edward Smith, 100;	151 93
Southampton, Cong. ch. and so.	55 00
South Hadley Falls, Cong. ch. and so.	25 00
West Hampton, Cong. ch. and so.	26 00—484 92
Middlesex county.	
Billerica, Rev. H. A. Hazen, Cambridge, North Ave. ch. and so. 139.55; George F. Wade, 50;	189 55
Lowell, Kirk St. ch. and so.	236 35
Malden, 1st Cong. ch. and so.	44 10
Newton, A.	32 00
Somerville, Franklin St. Cong. ch. and so.	12 20
South Framingham, South ch.	226 25
West Somerville, Cong. ch. and so.	4 00
Woburn, North Cong. ch. and so.	29 00—783 45
Middlesex Union.	
Ashby, Cong. ch. and so.	5 95
Norfolk county.	
Braintree, 1st Cong. ch. and so.	31 00
Canton, Cong. ch. and so. m. c.	22 21
Hyde Park, Clarendon Hills Evang. Society,	2 65
Medfield, F. D. Ellis,	100 00
South Weymouth, Union Cong. ch.	22 00
Wellesley, P. D. C.	10 00—187 86
Plymouth county.	
Campello, Cong. ch. and so. 50; A friend, 56;	106 00
Marion, S. D. Hadley,	5 00
Plymouth, 2d Cong. ch. and so.	7 14—118 14
Suffolk county.	
Boston, Old South ch. 3.075; Park St. ch. 1,775.75; Walnut Ave. ch. 361.92; Eliot ch. 155.25; Immanuel ch. 100; Central ch. 29.13; Union ch. 4.03; A friend, 15;	515 16 08
Chelsea, Central ch. and so.	17 38—5,533 46
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, 1st Cong. ch. and so.	75 00
Northboro, Cong. ch. and so.	50 00
West Boylston, Cong. ch. and so.	20 00—145 00
Worcester co. South Conf. of Ch's, William R. Hill, Tr.	
Blackstone, Cong. ch. and so.	17 44
Grafton, D. Brigham,	3 00
Westboro, Ev. ch. and so. m. c.	24 93—45 37
	9,231 17

## RHODE ISLAND.

Kingston, Cong. ch. and so. m. c.	37 66
Providence, Pilgrim ch. and so. 250.00;	
Plymouth ch. and so. 19; A friend, 10;	279 00
Westerly, Cong. ch. and so.	11 00—327 66

## CONNECTICUT.

Fairfield county.	
Greenwich, 2d Cong. ch. and so.	366 62
Redding, Cong. ch. and so.	27 60—394 22
Hartford county. E. W. Parsons, Tr.	
Broad Brook, Cong. ch. and so.	27 62
East Windsor, Cong. ch. and so.	50 00
Hartford, 1st Cong. ch. and so. m. c.	6 50
Newington, Cong. ch. and so. 77; do. m. c. 47.30;	118 30
Poquonock, Cong. ch. and so.	16 59
Sufield, 1st Cong. ch. and so.	9 54
Windsor, Cong. ch. and so.	46 74—275 29
Litchfield co. G. C. Woodruff, Tr.	
Goshen, Mrs. E. Crandall,	1 00
Norfolk, Cong. ch. and so.	100 00
Thomaston, Cong. ch. and so.	72 18
"Litchfield co. A friend,"	100 00—273 18
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	63 25
East Haddam, 1st Cong. ch. and so.	100 00
Killingworth, Cong. ch. and so.	13 05
Portland, 1st Cong. ch. and so.	82 50—258 80

New Haven co. F. T. Jarman, Agent.	
Ansonia, J. H. Bartholomew, 25;	
A friend, 5;	30 00
Middlebury, Cong. ch. and so.	46 88
Naugatuck, Cong. ch. and so.	25 00
New Haven. North ch. m. c.	8 90
Wolcott, Cong. ch. and so.	5 20—115 93
New London co., L. A. Hyde and L. C. Learned, Tr's.	
Grassy Hill, Cong. ch. and so.	25 00
Ledyard, Cong. ch. and so.	27 60
New London, 1st Ch. of Christ,	139 47
Old Lyme, Cong. ch. and so.	12 00—204 07
Tolland county, E. C. Chapman, Tr.	
Coventry, Cong. ch. and so.	7 10
Mansfield, 2d Cong. ch. and so.	37 22.
Rockville, 1st Cong. ch. and so. (of which 100 from J. N. Stickney to const. Mrs. C. E. HOVT, H. M.),	269 75
Vernon, A. W. Post,	1 00—315 07
Windham county.	
Windham, Cong. ch. and so.	15 50
	1,852 11
Legacies. — Litchfield, Orlando F. Crane, add'l, per R. Pierpont,	12 00
New Haven, Rev. William Patton, by William L. Patton, Ex'r (500 less expenses),	493 25
Portland, Maria White, by Rev. J. S. Bayne,	100 00—610 25

## NEW YORK.

Auburn, E. A. Huntington,	1 70
Brockport, S. Hubbell,	10 00
Brooklyn, New Eng. Cong. ch. to const. Rev. R. P. HIBBARD, H. M. 50;	
Ch. of the Pilgrims, D. Johnson, 50; Central ch. Edward H. Marsh, 50; Rev. E. P. Thwing, 5;	155 00
Geneva, Mrs. A. Foster, 5; S. W. Hopkins, 5;	10 00
Gilbertsville, A. Wood,	15 00
Gosport, Friends,	2 05
Groton, Cong. ch. and so.	30 00
Jamesport, Friends,	5 00
Malone, 1st Cong. ch. and so.	47 44
Morrisania, Cong. ch. and so.	7 55
New York, Benj. N. Martin, 25; "Yours truly," 25; William Forbes, 2.25; Nettie, 2;	54 25
Oxford, Asso. Presb. ch. 14.07; A. Watson, to const. Mrs. A. WATSON, H. M. 100;	114 07
Stamford, Mrs. M. E. Richards,	5 00
Triangle, Cong. ch. and so.	5 00—462 06
Legacies. — Gouverneur, Enos Wright, by C. T. Hulburd (prev. rec'd, 459.71),	190 00
New York, Mrs. Margaret D. Stelle, by W. F. Clark and John Montgomery, Ex'rs,	500 00—690 00

## NEW JERSEY.

Bloomfield, Z. B. Dodd, to const. ISABEL F. DODD, H. M.	100 00
Chester, Cong. ch.	15 31
Princeton, F. Vinton,	1 00
Tennent, Mrs. A. A. Cobb,	10 00—126 31

## PENNSYLVANIA.

Audenried, T. D. Reese,	3 90
Beaver Meadow, Friends,	10 00
Mercer, Cong. ch.	28 70
Philadelphia, Central Cong. ch. to const. ELSIE M. GARRETSON and JOSEPH S. ELWELL, H. M.,	205 32—247 92

## TENNESSEE.

Knoxville, A widow,	5 00
---------------------	------

## OHIO.

Brookfield, Welsh Cong. ch.	24 00
Chardon, Cong. ch.	10 00
Cleveland, Plymouth ch. add'l,	5 00
Delaware, Rev. John H. Jones, to const. Rev. W. B. WILLIAMS, Rev.	

EDWARD DAVIES, Rev. F. MERRICK, and Rev. J. J. POWELL, H. M., 200 ; William Bevan, 5 ;	205 00
Ellsworth, H. C. Beardsley, 10 ; Lloyd Allen, 10 ;	20 00
Elyria, Cong. ch.	11 00
Fort Recovery, J. F. Collins, Freedom, Cong. ch. 8.90 ; Mrs. E. K. 5 ; Mrs. E. F. B. 5 ;	6 00
Greenwich Station, W. M. Mead, Hudson, Ch. in Western Reserve Col- lege,	18 90
Mantua, Cong. ch.	10 00
Newark, Plymouth ch.	10 00
No. Monroeville, Cong. ch.	15 60
Salem, David A. Allen,	3 85
Sandusky, 1st Cong. ch. to const Mrs. JULIA E. APLIN, H. M.	25 00
Sheffield, Cong. ch.	105 71
Springfield, 1st Cong. ch.	5 00
Windham, 1st Cong. ch.	21 52
Yellow Springs, X,	36 45
	25 00—564 03

## INDIANA.

Spencerville, Asa Fletcher,	4 00
-----------------------------	------

## ILLINOIS.

Chicago, 1st Cong. ch. 1,000 ; Union Park ch. m. c. 10.40 ; Lincoln Park ch., A friend, 3 ;	1,013 40
Crescent, Cong. ch.	11 75
Dover, Cong. ch.	53 16
Englewood, 1st Cong. ch.	16 40
Galesburg, 1st Ch. of Christ, Jacksonville, Cong. ch.	41 35
Lawn Ridge, Mr. and Mrs. A. Crawford, 15 ; R. Crawford, 5 ;	10 00
Maywood, Union ch.	20 00
Oak Park, W. E. Blackstone, for Cey- lon, in memory of the sainted Poor, Ottawa, Cong. ch.	5 00
Peoria, Cong. ch.	50 00
Ravenswood, 1st Cong. ch.	100 00
Roscoe, Cong. ch.	69 80
Stillman Valley, Cong. ch.	18 09
Sycamore, Cong. ch.	12 78
Wyoming, Cong. ch.	18 20
	67 26
	5 10—1,512 29

Legacies. — Bowensburg, Eliza B.  
Spencer, by Richard Eells, Ex'r, in-  
terest 2 years,

12 00

1,524 29

## MICHIGAN.

Almira, Cong. ch.	3 00
Joyfield, Cong. ch.	1 00
Lamont, Cong. ch.	2 50
Metamora, Pilgrim Cong. ch.	4 00
Olivet, Cong. ch.	2 10
Richland, 1st Presb. ch.	21 15
South Frankfort, O. Blood,	2 00
St. Johns, 1st Cong. ch.	25 00—60 75

## MISSOURI.

Good Hope, Cong. ch.	5 05
----------------------	------

## MINNESOTA.

Glyndon, Union ch.	13 00
Minneapolis, Plymouth ch.	34 29
St. Paul, Mrs. C. S. Campbell,	10 00—57 29

Legacies. — St. Paul, Eliza Chapman,

383 00

440 29

## IOWA.

Anamosa, Cong. ch.	9 53
Atlantic, Cong. ch.	17 80
Belmond, Rev. J. D. Sands,	1 00
Elk River, Cong. ch.	3 00
Genoa, Cong. ch.	20 00
Monona, Cong. ch.	3 00
Sargent's Bluff, Cong. ch.	5 00
Wittemberg, Cong. ch, F. M. Scott,	5 00—64 33

## WISCONSIN.

Adamsville, Cong. ch.	4 00
Appleton, Miss Ann S. Kimball,	100 92
Beloit, Rev. Hope Brown,	5 00
Janesville, 1st Cong. ch.	50 00
River Falls, Cong. ch.	28 60—183 52

## KANSAS.

Altoona, Cong. ch.	6 70
Highland, Rev. Daniel Kloss,	4 00
Leavenworth, Mrs. S. A. Cutts,	2 90
Manhattan, Harvey Marshall,	5 00—18 60

## OREGON.

Oregon City, 1st Cong. ch.	16 25
----------------------------	-------

## CALIFORNIA.

Berkeley, Mrs. R. M. Shattuck,	10 00
Oakland, Ply. Ave. ch.	17 60
Sonora, H. M. Van Winkle,	6 97—34 57

## UTAH.

Salt Lake City, Rev. W. M. Barrows,	5 00
-------------------------------------	------

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, Allbys, Mr. and Mrs. W. C. Gellibrand,	50 00
Italy, Florence, A friend,	50 00
Sandwich Islands, Honolulu, Rev. D. Baldwin,	50 00
Turkey, Manisa, M. C. collection,	2 20—152 20

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions in part,	6,320 00
-------------------------------	----------

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer,*

1,300 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Orono, Cong. s. s.	2 56
NEW HAMPSHIRE. — Amherst, Cong. s. s. 25 ; Newcastle, Cash, 5 ; Mrs. Sarah Neal, 50c ; Stratham, Cong. s. s. 10 ;	40 50
VERMONT. — Burlington, 3d Cong. s. s. for training school, Amazintote, 30 ; E. Hard- wick, Cong. s. s. 10 ; Holland, Cong. s. s. 6.45 ; St. Johnsbury, North Cong. s. s. 26 ; Four children to help Mrs. Wheeler in school work, 6 ;	78 45
MASSACHUSETTS. — Boston, Immanuel s. s. 20.26 ; Cambridgeport, Stearns Chapel s. s. for Mr. Browne's use, Harpoot, 30 ; Grafton, Ev. Cong. s. s. 10 ; Sunderland, Cong. s. s. 22.85 ; Swampscott, Bank of Rich Dividends, 10 ; Ware, East Cong. s. s. 10 ;	103 11
CONNECTICUT. — Ellington, Cong. s. s. 15 ; En- field, 1st Cong. s. s. for boy's school, Malatia, 30 ; New Milford, Henry Ives, 10 ; Plainville, Cong. s. s. 10 ;	65 00
NEW YORK. — Essex, Cong. s. s. 10 ; Franklin, 1st Cong. s. s. for student at Marsovan, 40 ;	50 00
NEW JERSEY. — Chester, Cong. s. s. 2 ; Ho- boken, 1st Presb. s. s. for scholar at Har- poot, 40 ;	42 00
OHIO. — Newark, Plymouth Cong. s. s. 4.40 ; Chardon, "Cheerful Workers," 5 ;	9 40
ILLINOIS. — Lawn Ridge, Cong. s. s. 5.50 ; Rock- ton, Cong. s. s. 5.50 ;	11 00
MICHIGAN. — Calumet, Cong. s. s. for Kioto training school, 20 ; Port Huron, 1st Cong. s. s. 25 ;	45 00
MINNESOTA. — Austin, Cong. s. s. for Har- poot,	9 00
IOWA. — Anamosa, Cong. s. s.	5 00
COLORADO. — Colorado Springs, Cong. s. s.	10 00
CANADA. — Montreal, Emmanuel s. s.	13 00
	484 02

Donations received in March,

24,760 79

Legacies " " "

1,795 25

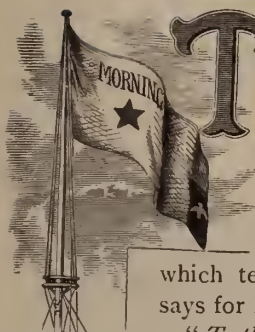
26,556 04

Total from September 1st, 1879, to March  
31st, 1880, Donations, \$182,656.56 ; Leg-  
acies, \$38,897.61 = \$221,554.17.



## FOR YOUNG PEOPLE.

### REPORT OF THE "MORNING STAR."



**T**HE "Morning Star" arrived at Honolulu from her seventh trip to Micronesia on February 15. She has sent home each year a report to her stockholders. Very few vessels have as many stockholders as she has, and all will want to hear of the results of her voyage. The letters from the missionaries are very full, and too long to print here, but one from Mr. Sturges is given in the other part of this number, which tells more about the voyage. Here is what the "Star" says for herself:—

*"To the happy owners of the Morning Star:—* peace, health, and hope to you, young and old. I am now on my return from the seventh and best



LAGOON ISLAND IN MICRONESIA.

trip I have made to your chosen island kingdom, Micronesia. I have the best of news to tell you. I have been all the way down through the Gilbert Islands, then up through the Marshall Group, and am now on my way home from the Mortlocks, where I had just splendid times among those Ponape teachers.

I also took one of their choice couples on to dark Hogolu, where I have been long wanting to go. During this long voyage I have sailed over more than eight thousand miles of sea and had my anchor down in fifty-two places, — nor should I fail to tell you of the good service my little other self, my boat, has done, in saving me many a step, amounting in all to more than eight hundred miles. Do you wonder the missionaries, and all to whom I go, and all whom I serve, praise me, and call me good, and say I am just the best thing that ever was, and hope I will never leave them? And yet, who would believe it? I still hear on board whispers of a coming steamer to take my place! I take as little notice as I can of these hints, for I love to come to all these groups of islands, — all seem so glad to see me. I always keep my handsomest bows for the crowds of children that gather along the coral strands, waving their feathery palm boughs, singing just the sweetest welcomes ever sung. I was very happy when I saw teachers come on board at Ponape, to make good the promises Mr. Sturges made of teachers for the new islands we visited last year. And then how glad I was to visit those teachers I took to Losap and Nomr one year ago, and to find them doing so well, — a church and parsonage at each place,



APAIANG, GILBERT ISLANDS

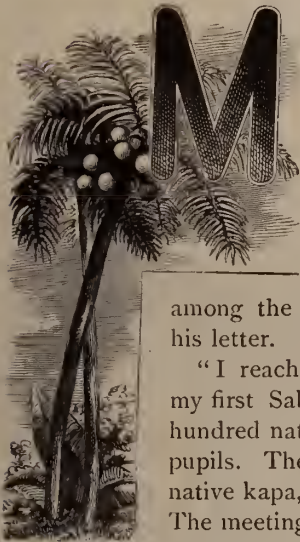
and materials ready for the living church. I landed a new couple on Namoluk; took up the veteran Moses from Nomr, and the Ruk chief who had come over in search of teachers, and then went on with them to the front. I must confess to some twinges of fear, as I pointed my bow into the unfrequented lagoon of the Hogolu Islands, and threaded my way down through the reefs and flats towards one of the many high islands, where such bloody deeds have been done in the past. And then how suspicious it looked that no natives came off to meet me! Only now and then a few were seen dodging through the bushes; and a canoe or two dodging in and out of the little creeks, only to see and be seen for a moment. At length, weary of trying to get somebody off, I lowered my boat, the captain, missionaries, and a few sailors got in, which was no sooner

done than the little squad of natives on the beach darted back into the bushes, with my boat in pursuit, and as I saw it shoot into a cove out of sight, especially when a great shout arose, I thought perhaps I had got my friends into a tight place. It was an hour or two of solemn suspense; and never was I more glad to see my boat than when it shot out of the creek with all safe. Such a crowd of wild natives shouting and fairly carrying it! Then I knew that the shouts were a joyous welcome to the teachers who had come. And thus is accomplished what I have been so long wanting to see — teachers of the Lord of peace and life accepted and made welcome on the islands of dark Hogolu! There went up that night from my cabin, and from all on board, louder songs of praise than for a long time. So you will not wonder that I am very happy, and in the best of spirits making my way back to Ponape, where I hope to rest a few days, then to push on to Mokil and Pingelap, and so on to Honolulu.

“I am, your Vessel,

THE MORNING STAR.”

### GLAD DAYS AT WAIMEA.



COCOA-NUT  
TREES.

MOST of the readers of the *Missionary Herald* know something about the great changes that have taken place in the Sandwich Islands within sixty years. Rev. Lorenzo Lyons, who has now been a missionary for almost fifty years at Waimea, in the northern portion of the island of Hawaii, has sent a letter describing some of the bright days in his experience. Mr. Lyons has been not only the Sunday-school man but also the sweet singer

among the Hawaiian churches. We wish we had room for all his letter. Here is part of it: —

“I reached Waimea, where I now am, on July 16, 1832. On my first Sabbath here there was a congregation of some twelve hundred natives, and a Sabbath-school of some seven hundred pupils. These, with not a dozen exceptions, were clothed in the native kapa, and seated on the floor of earth covered with mats. The meeting-house was a large grass building with open doors, a rough pulpit, and one window behind the pulpit.

“On July 16, 1857, when I was fifty years old, came my first jubilee. The old grass meeting-house and its two successors had disappeared, and in their stead stood a meeting house that would compare well with country churches in the United States. In it the people assembled with representatives from the fifteen out-districts, all clothed in European style. No sign of a native kapa dress appeared. It was dedication day. The exercises customary on such occasions were performed. It was a good and joyful day in Waimea.

“On May 16, 1872, after a residence of forty years in Waimea, the people made a love feast for their missionary and pastor, a thing which he did not desire, but was obliged to yield to. In the midst of my historical address I was requested to stop, while a beautiful gilt Hawaiian Bible and hymn-book were presented me. After meeting the whole assembly joined in a festival. That day will long be remembered at Waimea.”



## A SUNDAY-SCHOOL FESTIVAL.

“On the first day of January, 1880, an interesting sight appeared in our meeting house. The Sabbath-schools of North Hawaii were assembled at Waimea for a review of the International Sabbath-school lessons studied in these schools for the past seven years. These lessons had all been prepared in the native language by me, and printed in the Hawaiian newspapers, and studied more or less in all the Hawaiian Sabbath-schools. I had previously recommended a seven year review celebration, not only in Waimea, but in other central places throughout the islands. My recommendation was favorably received, and such a review celebration resolved on for the first day of the year. It was a great work to prepare a suitable and a comprehensive review lesson on the whole Bible. When the day came the review passed off well in Waimea. We had had Sabbath-school celebrations before in our meeting house, but none like this.

“In the midst of the review exercises a committee, sent from Honolulu, presented to me the contributions of the Hawaiian Sabbath-schools as a testimonial of their love and regard in view of my services in preparing their lesson-papers and hymns. The names of the schools, some forty-five of them, and the



THE "MORNING STAR" APPROACHING HONOLULU.

contributions of each, were engraved in gilt letters, and placed in a gilt frame, covered with glass. The largest contribution was \$295, the smallest \$1.75. Total contribution some *twelve hundred dollars*.

“Twelve hundred dollars! I never before owned at one time such an amount of money. I wish the American Board and all the American people, young and old, to see that Hawaiians, who are often said to have no gratitude, nor word for gratitude in their language, have still something akin to gratitude, and are capable of appreciating in some degree services done for their good.”



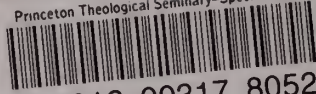


For use in Library only

For use in Library only

I-7 v.76/77  
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8052